

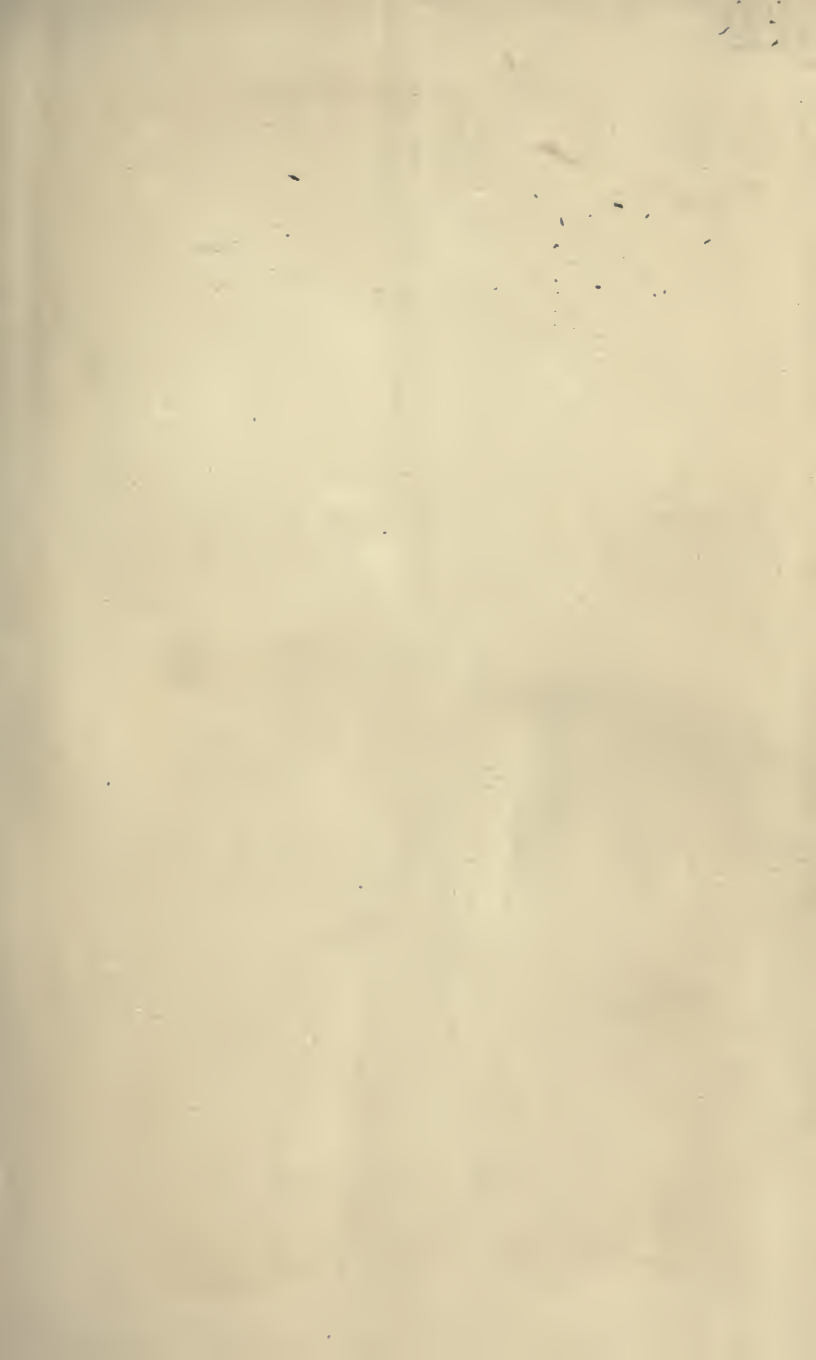
**DISCIPLINARY
CIVIC & MORAL
EDUCATION**

Llewellyn Wynn Williams

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EDUCATION

EDUCATION:

DISCIPLINARY, CIVIC AND MORAL

BY

LLEWELLYN WYNN WILLIAMS, B.Sc.

HONORARY SECRETARY

"SOCIETY FOR THE REFORM OF SCHOOL DISCIPLINE"



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CONTENTS

	PAGE
INTRODUCTION	vii
CHAPTER I.—EDUCATION—DEFINITION AND QUALITIES .	1
CHAPTER II.—CHRIST AN EDUCATIONIST	10
NATURAL AND EDUCATIVE METHODS OF DISCIPLINE :—	
CHAPTER III.—TARDINESS	23
CHAPTER IV.—INATTENTION AND FAILURE IN LESSONS	27
CHAPTER V.—TRUANCY	36
CHAPTER VI.—INSUBORDINATION AND DISRESPECT .	50
CHAPTER VII.—THE SCHOOL CITY SYSTEM OF PUPILS' SELF-GOVERNMENT	54
CHAPTER VIII.—GRAVE MORAL OFFENCES	131
CHAPTER IX.—FLAGELLOMANIA	143
CHAPTER X.—THE SCHOOLS OF THE WORLD	150
CHAPTER XI.—SAVAGENESS BEGETS SAVAGENESS	170

	PAGE
CHAPTER XII.—CAPITULATION	180 .
APPENDIX I.—OFFICIAL EVIDENCE OF INHUMANITY IN SCOTCH SCHOOLS	189
APPENDIX II.—A SEQUEL TO INHUMANITY IN BRITISH SCHOOLS	191

INTRODUCTION

MAN lives at the bottom of an aerial sea, roaming and subsisting on this whirligig of a planet—his mother earth—to which he is bound by claws of the most relentless tenacity. For his welfare and comfort it is therefore essential that he perceives, recognises, halts, and manages all the multifarious phenomena of his inanimate and animate environment. From the beginning, man has made three great blunders in his endeavour to fathom, control, and utilise the materials and powers which constantly beset him.

Firstly, he has regarded the created universe as whimsical and lawless; whereas everything that is, from the pebble on the beach to the loftiest thought of the philosopher, owns and owes its existence, its properties and place, its actions and reactions, according to definite created natural laws and forces.

Secondly, he has mistaken the inanimate universe as animate; but, thirdly, and worst of all, he has regarded and mistreated the animate as though it were inanimate.

There can be but one real, ultimate and lasting purpose of life, and that is the co-operation with the creator in enriching and beautifying

the social and temporal world in which he places us. Otherwise, our works are merely transitory, and we live but to die. But such would-be animate beings, cycling from age to age, without aim or purpose ; and the whole animate creation, and therefore the whole inanimate creation, would roll and swell aimlessly and purposelessly along—which is contrary to the condition and conduct of all terrestrial and celestial phenomena as perceived by every thoughtful man. It is thus palpable that the most far-reaching and permanent benefit and weal which an operator can effect during his short passage here, must be found in an endeavour to bring man and his methods to that plane of evolution where the inevitable, inexorable, and immutable nature-made laws and methods will at last receive their intended and ordained attention and obedience, to the disregard and disestablishment of those man-made laws and dogmas which for so many ages have dragged upon the wheels of progress.

There are two main reasons why I have selected the children's schools as the special field of action on which to converge my endeavours in the amelioration of humanity.

Firstly, because, reared in the intelligent and humane atmosphere of an ideal home, and having tasted the lasting bitterness of the injustice, cruelty and sinfulness of the life in a typical British school, I clearly saw and appreciated that

in these latter places were enacted the most numerous and most vile outrages and transgressions against the ordinances of nature and the precepts of morality and brotherhood—even more so than in the dens and hovels of recognised crime and immorality.

Secondly, because I recognised that both the nation of parents and the nation of citizens were either made or marred, to a considerable extent, at their source of supply—the schools—which set the key-note of public procedure almost as a tuning fork sets it for an orchestra.

Among the benefits derivable from the system hereinafter described, not the least is that which accrues to the educator himself. I will not here advert to the comfort which he derives from being relieved from the necessity of inflicting intentional pain on a “brother of the common life” more impotent than himself, a degrading practice, sadly prevalent in this country, though abandoned by the majority of civilised nations; yet I cannot pass over some evils inherent in all artificial punishments however mild.

In the first place, their arbitrary nature, the lack of necessary connection between them and the offences to which they are applied, produce serious and often effectual obstacles to their enforcement; a natural reluctance impeding accuser, witness, and judge, or perhaps compassion for the offender raising up an intercessor too earnest,

and may it not be said, too much in the right, to be easily silenced. Artificial punishments, then, do not permit of that unswerving strictness which is so important to efficiency, and which is as easy, because as reasonable, to maintain in natural punishments, as in the application of the remedies appropriate to physical disease.

Again, where mere punishments are employed, a delusive feeling, sure to rise in the minds of the pupils, is very likely to extend to that of the master. If a duty has been neglected, or a fault committed, atonement is thought to have been made ; the offender has suffered the consequences ; master and pupil seem to have in some sort performed their respective parts ; conscience is eased of its load, and both parties, as it were, start afresh, probably to run up a new account and cancel it by a similar process. Surely, here is peace where there should be no peace—uneasiness should continue on both sides ; the master should be led to review his demands, the appliances furnished to the pupil, and the degree to which he is guilty of seduction ; the pupil to examine into the magnitude of his fault and the cause of his misconduct, and to seek all aid to a better performance of his duty ;—a process not likely to be effectually conducted by either the one or the other, unless under the stimulus of dissatisfaction.

It scarcely need be added that no master can go through the course of inquiry, deliberation,

and self-discipline, implied in the practice of that natural science which I have endeavoured to unfold and lucify, without great benefit to himself.

Every teacher must feel by experience how needful is such an improvement, how difficult it is to view the proceedings of his pupils with full charity, with adequate recollection of his own failings at their age; how liable he is to feel irritation where compassion is due, to infer idleness, or suspect perverseness when failure is really attributable to incapacity, general or partial; or perhaps to insufficiency of means or to external distractions. Probably he has seen or known instances in which these feelings have been indulged until they have taken a chronic form, and gradually brought the teacher from a state of friendly co-operation with his pupils into one of downright animosity, the master sternly urging demands which sound reason cannot justify, and the pupils doggedly resisting even those which reason most approves. Surely this is a calamity as needless as it is lamentable.

The true object of both parties being the same, viz., the pupil's temporal and eternal welfare, it may well be hoped that their social relations and conduct may be made harmonious. Let the teacher repose with confidence on the great Christian law of love, and he will not find it fail him. His trials may at times be severe, his aspirations long unfulfilled, and his disappoint-

ments bitter ; all this is according to the common lot of humanity, but with diligence, steadiness and faith, he will triumph in the end. Often where he has thought his efforts unproductive, he will discover that their effect, though latent, was deep and permanent ; and in the happier instances, where a more genial soil and perhaps better external influences, have produced higher and more demonstrative results, he will see, with unspeakable delight, his former pupils illustrating by their conduct the good principles which it was his care to cherish—in full command of the powers developed under his patient nurture, each filling the station in which his lot is cast with honour, and actually exercising, for the benefit of others, that earnest love which had anxiously ministered to his own welfare ; some few, perhaps in a wider sphere and a more elevated position, rendering acknowledged services to their country, and even to mankind.

In the text it has been my constant endeavour to use the every-day language of the people, with the intention that what benefits may be derivable from a perusal of my labours, may be available with the greatest ease by the greatest numbers.

To my esteemed colleague, Mr Wilson Gill, LL.B., I am indebted for the gracious privilege of publishing the "Charter of the School City System."

LLEWELLYN WYNN WILLIAMS.

CATHCART, GLASGOW, *September* 1902.



CHAPTER I

EDUCATION : DEFINITION AND QUALITIES

IN no branch of knowledge are there as many professors as in the philosophy and practice of education, especially as pertaining to the young ; and this is only to be expected since every adult person was once a child, and therefore has passed through one or more of the innumerable paths of training or tutoring, proper or improper, philosophical or conventional, natural or artificial, humane or inhumane, Christ-like or Solomon-like. How very few, unfortunately for the progress of humanity, are conversant with the principles and ideals of the only true education, the philosophical or wise one, or how many have a lucid idea or can give even a fixed or definite definition of the terms they use. But this too is not to be wondered at, for though in our schools and other so-called educational institutions we impart information by teaching the ordinary useful and useless arts and sciences, yet, except in very few cases, we utterly neglect the most important of all—the philosophy of education, or the known defined

principles on which to base self-government, and the knowledge, principles and methods by which to teach the young to become self-governing beings. The faculties of a progenitor are given to every normal person in common with all other healthy animals, and therefore the size of a man's family, or the fact that he has a family, is by no means a measure of his qualifications to educate the young.

Education Defined.—Education is the nurture, the guarding, the guiding, and the development of the reason, the intellect, the will, and all the body senses of human beings into the perfect exercise and masterly control of their bodies and minds, by kindness, by watching, by warning, by precept, by praise, by example, and in general by every *attractive* influence which a strong, developed, and self-controllable mind can bring to bear upon a weaker, undeveloped, and less self-controllable mind, without any consideration of the relative physical strength of the tutor or the taught. The chief aim, therefore, of all true education, is the production of self-governing beings—not beings requiring to be governed by others. We shall regard man as consisting essentially of two parts—the one the animal, brute or physical part; and the other the mind. The mental part we shall split into its three general comprehensive complements, namely, intellect, reason and will-power.

Inevitably we are all born, we live and die as animals, but for the development of this part and phase of man we refer the reader to the many treatises on physical culture, not forgetting that education, by its definition, demands each man's physical part to be in every way subservient to and controlled by its engine—the mind. Remembering that we are now treating of the care and proper development of the intellect, reason and will, including, of course, their component parts—memory, conscience, etc., we shall proceed to examine these faculties separately. By definition, intellect is that faculty of the human mind by which we perceive and select ideas. For example, when we say the word “iron,” by our intellect we perceive and select a metal with which we associate the qualities and properties of hardness, rigidity, density, coldness to the touch, etc., as differing from wool, with which, by our intellect, we associate its properties of softness, flexibility, lightness, warmth to the touch, etc.

Intellect fixes and selects ideas just as the fingers pick out one or more articles from a collection.

By “reason” we refer to that department of the mind by which we perceive in all animate and inanimate creation around us, the laws of cause and effect. When we touch a piece of iron, the effect is a sensation of cold, and by our

reason we know that the high conductivity of iron or its property of rapidly abstracting heat from the hand, is the cause of the sensation of cold.

Whereas seeing, hearing, speaking, reading, writing, drawing, spelling, and such, must especially tend to develop the intellect; arithmetic, algebra, geometry, logic and such, tend to develop the reasoning faculty.

Will or desire is that channel through which the combined intellect and reason decide on any particular thought, or impel the body to perform any particular act.

These natural gifts of human beings are co-existent, and are as inseparable as is the living stomach from the living brain. Education is the series of processes by which these natural gifts are to be guarded and developed. If nature endows a human being with small quantities of these talents, he is mentally deficient, dull, stupid, insane, or imbecile; while those amply endowed are clever, bright, precocious or wise.

A child may therefore be regarded as nature's seedling of reason, intellect and will, of which the amount or quality of the development or growth must essentially depend upon environment or surroundings, the amount and quality apportioned at the start being dependent upon heredity. When a man issues from his mother's womb, the gate of gifts is for ever closed. There-

fore all that we can do is to educate and instruct.

It has often been urged as an excuse for striking children that they have not reason and intellect by which we can induce them to wish and act as we wish them to do. If they have not, then we parents and teachers who produce these faculties in children by making application to their bodies, are creators of the highest order. But this is absurd, being contrary to the laws of creation. We cannot create any body or mind ; we can merely transplant, transform, and transmute.

As we are all essentially and inevitably animals, the brute-force or physical-force method of attaining our aims or satisfying our desires, is the one which suggests itself to every being, in greater degree to those of the low order of mind—those in whom the animal dominates the mental—hence to ill-tempered or uncontrollable dispositions, brutes, fanatics, drunkards, and flagellomaniacs.

Nature having created all she intends to create, the matter of most vital importance now lies in selecting the goal to be reached, and the correct methods and channels of reaching it.

We will now proceed to examine the qualities of the flagellative or coercive method, it being a product of physical force as opposed to mental force and ability.

(1) Is corporal punishment natural or unnatural? If by the term "natural" we infer all conditions that exist or are known, the term "unnatural" must be meaningless; and drunkenness, brutality, murder, indecency, and all that is low, cowardly, hateful, and wicked are natural. The only acceptable definition of "natural" is a *normal* condition of nature; an abnormal condition of nature being unnatural. Normal nature in a man is healthy, painless, and comfortable. Abnormal nature is unhealthy, painful, displeasing, and uncomfortable. When we thrust a finger into a candle flame we experience pain which is merely nature's language by which it tells us that our finger is abnormally placed. So it is with the infliction and receipt of corporal punishment, the very pain felt by the recipient being, in the order of creation, the signal that the inflictor is performing an abnormal act. If the infliction of bodily pain is normal, it follows that it is abnormal not to inflict it upon men, women, and children irrespective of age, and that all healthy animals would be usually suffering pain, which is absurd and contradictory to the order of creation.

Physical pain always bespeaks an abnormal condition of nature. Therefore any disciplinary system allowing of or resulting in the infliction of corporal punishment is abnormal.

The frequently-given excuse for resorting to physical force, that nature inflicts physical pain when we disobey its laws, is indefensible, because the inflictor is acting the rôle of abnormal or cruel nature, and is himself outraging the congenial nature to which he owes his life, pleasure, and comfort.

Corporal punishment, being unnatural, is an outrage upon nature and its creator. Therefore true education must be natural.

Let us reiterate the advice of Milton :

“ Accuse not Nature, she hath done her part,
Do thou but thine.”

(2) Is corporal punishment humane? A humane desire or act is one possessed of the qualities, feelings, and dispositions *proper* to humans, and supposed to predominate in humans as compared with non-humans as a class. The humane qualities are kindness, benevolence, tenderness, mercy, and any other feelings proceeding from and inspired by reason and intelligence. Humanity, or the quality of being humane, is directly opposed to cruelty, barbarity, savageness, coarseness, unfeeling, thoughtlessness, and ignorance — feelings and dispositions *proper* to animals of a lower order than man — brutes — animals destitute of or deficient in reason and intellect. Since all flagellation is the infliction of physical pain or

torture in its many and varied grades and modes, by a stronger agent upon and against the will of a weaker recipient, corporal punishment in its qualities belongs to the non-human type and is therefore inhumane. True education must therefore be humane.

(3) Is corporal punishment philosophical? The very definition of education answers this question in the negative. The chief and ultimate aim of education is the production of self-governing beings, not beings requiring to be governed by others. A self-governing being is one who can discriminate and choose between right and wrong, and who selects the right and avoids the wrong conscientiously. He chooses the right by his intellect; knows or believes it is right by his reason, and he decides to do the right by his will-power which, as pertains to morals is sometimes called conscience. He acts not through fear of doing wrong and not through fear of some artificial restraint or imposed physical pain. But as all human beings are not infallible he is liable to faults. Should his intellect choose the wrong, or his reason believe the wrong to be right, or his will-power or his conscience fail him, consequently, to inflict corporal punishment on such a being, or in the pretext or professed belief of producing a self-governing being, is unnecessary, harmful, unjust, and cruel. According to nature's law of

the association of ideas, such treatment is productive of anger, hatred, malevolence, and all such feelings,—reactions to unjust and unkind actions.

A non-self-governing being is one requiring to be governed by others,—one who does right either by chance or through the force of habit, or because the wrong is not present as a temptation, but chiefly through fear of doing wrong, as, for instance, through fear of corporal punishment, or, if according to his reasoning, the chances are that his action will be discovered. Such a being, however, will do wrong if to him the chances appear that he will not be discovered. Therefore flagellation inflicted on that person has three tendencies, (1) he will be less inclined to perform the same mistake only when in the arena of that restraint; (2) when away from that restraint he will do what he most desires; and (3) as his will has not been reformed or changed he must become more dexterous in deceiving and deluding his flagellators. Consequently, to apply bodily punishment to such a being, is only teaching him to appreciate animal force, and while adding to his deficiencies of self-government, is detracting from any capacity which he may possess of governing himself. Hence such treatment of a non-self-governing being is unnecessary, unjust, and

harmful in producing coarseness, deceit, and such qualities.

So we have philosophy proving corporal punishment foolish and pernicious.

Therefore true education must be philosophical.

CHAPTER II

CHRIST AN EDUCATIONIST

It is only to be expected that the precept and practice of Christ—the highest ideal ever to Christians given or conceived in nature—should condemn what *nature* condemns ; that Christ—the highest specimen of man, having all the qualities proper to man and having therefore complete mental control over his animal qualities and passions, should denounce what *humanity* denounces ; and as the most intellectual and therefore the *wisest of men* he should advocate by word and by act what all *philosophy* advocates.

It is not customary in works on philosophy to introduce the element of religion, but this novel step we deem not only necessary but also most expedient and beneficial, if the words here written are ever to bear fruit in purer and nobler actions by the strongest, weakest, noblest and

lowest of all animals, known by the name of man, towards the most Christlike, the most helpless, and the most loving of all animals—a child.

This chapter is ascribed to those men who, professing to be Christians, consummate their angry passions with the pain and terror of their helpless charges and put all blame on the Bible, and to those men who, not in anger, but cool, collected, and with deliberation, flog or thrash children and minors simply because they are commanded to do so by a man whose writings happen to be included in the Bible.

Christ was the ideal “teacher” of men, women, and children, irrespective of age, size, creed, wealth or intellect. To the children he gave the premier place—they were his representatives on earth. Therefore in all human endeavour there is no work more Christlike, and consequently none more laudable, than the protection, the welfare, and the happiness comprehended in the education of children.

Jewish legalism held that child life should be repressed not expressed, curbed rather than cultured. Paganism was infinitely worse. Savage nomadic tribes encouraged infanticide; they slew or abandoned all deformed or badly diseased children. Other barbarians regarded the little ones as acceptable sacrifices to the gods. In Greece such legislators as Solon and Lycurgus maintained in the interests of the commonwealth,

that population should be restricted by painlessly destroying all diseased or deformed infants. In Rome the father had the power of life and death over his child, the parent could sell his offspring ; and just as tenacious as was the Roman father to his licence to kill and sell, so as tenacious are to-day the British father, and teacher, and magistrate to their licence to order or administer pain in all its grades of quantity and severity existent between touch and torture. As a historian, Solomon describes the barbarity to children legally recognised and prevalent a thousand years before Christ came to reform humanity.

Christ's moral revolution inverted the social pyramid by placing the child on top. The ideal disciple, according to Christ, was not the courageous and invincible Roman soldier, not the sedate and sombre Jewish priest, not the polished Athenian scholar, but a child.

True it is that in the barbaric period one thousand years before Christ, Solomon preached flagellation to drive foolishness from the heart of the child and as an expression of the father's love for his own flesh and blood ; but nineteen centuries ago one wiser than Solomon made his advent, and though ridiculed preached extreme doctrines. Christ, in the Sermon on the Mount, definitely summing up his practised advice pointed out five times over what had been taught

by them of old times, following it by the words, "But I say unto you," and giving a flat contradiction to the old superstition.

Here are the five commandments: (1) "Ye have heard that it was said to them of old times, Thou shalt not kill; and whosoever shall kill shall be in danger of judgment; but I say unto you, that everyone who is angry with his brother shall be in danger of the judgment." In the British authorised version, the words "without a cause" have been inserted after the word "angry." This, of course, makes nonsense of the whole passage, for no one is ever angry without supposing he has some cause. Tolstoy, among others, by a perusal of the best Greek sources detected this interpolation. This somewhat witty insertion "without a cause" has been deleted from our revised version of the Bible. Tolstoy, by the way, found other passages in which the current translations obscure and even reverse Christ's teaching, as, for instance, the popular libel on Christ, which represents him as having flogged people in the temple with a scourge.

Consequently anyone who strikes a child or otherwise treats him to satisfy an angry desire, breaks this first commandment. But one might say "I don't thrash the children because I am angry; it is for their good, and it pains me more than them." Let us criticise this excuse. When satiating his desires, an angry man does to others

that which he would not wish to be done to him. So, to be consistent, that man must either thrash himself or allow someone to thrash him for his faults or sins in life. This consistent type of flagellant, common in the thirteenth and fifteenth centuries, has however become virtually extinct.

Consequently, if the man does not flagellate his own faults away, he must be either angry or as much a fanatic as were the religious maniacs who, in old times, sacrificed not themselves but their helpless children.

(2) "Do not lust."

(3) "Again, ye have heard that it was said to them of old, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: but I say unto you, Swear not at all. . . . But let your speech be, Yea, yea, Nay, nay."

"How absurd!" says someone. "Don't say damn! What is the harm of using a few swear-words?" But that, of course, is not at all the meaning of the commandment. It is a broad, sweeping rule, and means: Do not give away the control of your future actions. You have a reason, an intellect and a conscience to be guided by. You must not enslave yourself to any despot.

If it is wrong to induce people to entrust their consciences to the keeping of others, and to make their actions subservient and in obedience to a despot's will, how much greater a breach of this

third commandment must it be when a teacher or parent forces a class or family to forswear their actions by force of the lash.

(4) "Ye have heard that it was said, an eye for an eye, and a tooth for a tooth: but I say unto you, *Resist not him that is evil*, but whosoever smiteth thee on thy right cheek, turn to him the other also."

That means, do not use physical violence against anyone who acts in a way you disapprove of. Nor are we, either as individuals or as a nation, to in any way avenge any member who has, as we consider, done wrong. We are emphatically told to uplift and reclaim him, for that—and only that—is brotherly and sympathetic. Anything else is unbrotherly, and must therefore savour more or less of revenge to satisfy our anger at his fault or crime.

There are only two ways—different and opposite ways—of trying to promote the triumph of good over evil. The one way is to seek the truth of things clearly, to speak it out fearlessly, and to try to act up to it as regards others just as regards yourself, thus causing it to influence other people as the rain and the sunshine influence the plants. Men, who live and do their work that way, influence others; their influence spreads from land to land and from age to age. This was the way followed by all the best men from Buddha in India and Christ in Palestine

down to William Lloyd Garrison in America and Tolstoy in Russia.

The other plan, which is much more often practised and still approved of by most people, consists in making up one's mind what *other people* should do or not do, and then using physical force, if necessary, to make them obey.

The legal murder of murderers; the unproductive hard labour imposed on criminals; the birching and caning of the under-eighteen-years-of-age sailors in the Royal Navy, of male offenders between eight and sixteen, and of pupils in reformatory, industrial, and day schools; and the "cat-o'-nine-tails" torture of garroters in England (not Scotland); all these idiosyncratic inequalities are indubitably outrageous breaches of Christ's fourth commandment.

The sin is all the greater because the men who order, the nation which tolerates, and the men who inflict the pain, profess to be Christians. These men are praying "Forgive us our trespasses as we forgive them that trespass against us"—are actually asking for persecution and pain in the next world. Their lips utter "Thy will be done on earth as it is in heaven," while at the same time they perform or indolently tolerate an unheavenly treatment of their brothers.

They either conveniently ignore or do not apply to themselves the Christian advice—

“Happy is he that condemneth not himself in that thing which he alloweth.”

The fifth commandment is the most sweeping, and especially reinforces the first, third, and fourth.

(5) “Ye have heard that it was said, thou shalt love thy neighbour and hate thine enemy : but I say unto you, love your enemies—that you may be sons of your Father which is in heaven : for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For if you love them that love you—what do you more than others? Do not even the Gentiles (foreigners, criminals, sailors under eighteen, boys under sixteen arraigned before civic courts, and children in reformatories, industrial and day schools, and in many mis-managed homes) do the same? Ye therefore shall be perfect, as your heavenly Father is perfect.” This commandment emphatically denounces all “class punishments,” and gives the reasons why they are “evil and unjust.” Yet how common are sins against this commandment even by professed Christians. For instance, the Glasgow School Board tolerate and regulate flagellation in their schools. But there is one marked exception in Garnethill School, for comparatively rich girls, in which institution corporal punishment is not practised.

The Cathcart School Board say that as a rule corporal punishment is to be given for careless-

ness, unpunctuality, breaches of discipline, etc., but girls who have passed Standard V. are to be exempt.

The London School Board hand out canes to their teachers with certain instructions to flog the children, whereas if they loved their children as much as they loved themselves, they would either cane themselves or their teachers, or abolish systematic painning altogether. But one man would flog a garroter; another, a drunkard; another, a boy; another, both boys and girls; and another, men but not women. All these idiosyncracies or biased opinions are nevertheless clearly gross outrages on Christ by Christians to whom the words apply: "Ye have made void the word of God because of your traditions—(laws and regulations)."

The climax of all Christ's ethical teaching is reached in this fifth commandment. By the words—"for he maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust"—Christ at once establishes himself as an educationist. He is there an explicit exponent of normal practices—practices in harmony with normal nature and opposed to abnormal nature. The invigorating light and life of sunshine, which is the mainspring and mainstay of all chemical activity and animal life, and the purifying and reviving rain are the examples which Christ selected from all

created phenomena, as the ideals for man to follow. Those ideals are the highest of all congenial normal nature, and stand in strongest contrast to the blindness of darkness and the desolation of parching droughts—typical examples of abnormal nature. As an advocate of natural measures and practices Christ was unmistakable. The natural methods are the “sun” and the “rain” of education. The unnatural methods are the “darkness” and the “drought.”

Natural education, which is the education of the good in mankind, like the sun, gives light and life, and, like the rain, revives and regenerates the witling and the weak. The processes are twice blessed, for they are pleasant and painless to him who gives and him who receives. Unnatural education, which is the education of the evil in man, like the night, gives birth to the darkness of ignorance, and like the withering drought, deforms and destroys what the healthy rain would heal. And the unnatural processes are twice cursed, for they are “offending,” wounding, and painful to both giver and recipient.

If Christianity has elevated any one class more than another, that class is women. Women are a new race, recreated since the world received Christianity. For children it has done much less, and why? Just as much as Christ has

emancipated them, so as much has Solomon cursed and condemned them. Christ said, "Of such is the kingdom of heaven." Solomon said, "Foolishness is bound in the heart of a child." Christ refers to children as terrestrial angels; but Solomon, one thousand years previously, condemned them as the one special class of the whole animal creation on whose bodies it was right and proper for imperfect men and women to wield instruments of torture. Solomon, moreover, satiated his lust of dominion by the keeping of slaves whom also he flogged. Modern civilisation and Christianity have abolished slavery, and the flogging of our servants is an assault and crime. By some it may be urged that Solomon was inspired by God, the Father of Christ. If so, why did God send Christ one thousand years later to contradict Solomon, who by letter and by act commanded us to practise slavery, bigamy, adultery, and the flogging of men, women, children and fools?

That the pain of children is recognised as an outrage upon Christ is most graphically and emphatically portrayed and confessed by the fact that to-day in all Christian churches, Bible classes, and Sunday schools, not even any mention is made of, let alone any attempt to administer bodily pain. So anxious are some advocates and users of brute-force methods to misconstrue and misinterpret Christ's teachings so as to make

them coincide with and provide an excuse for their practice, that St John's report of Christ's clearing the temple by means of a scourge of small cords is cited as an excuse for the lash. But when we find that Matthew, Mark, Luke and John all mention the clearing of the temple, and that John alone mentions that a scourge was used, and that the cattle were driven out, we must conclude that either John was romancing or that the scourge was used to frighten the cattle.

But it is simply absurd to credit that Christ resorted to brute force with the cattle dealers, because any one of them could have defeated him on that score. Moreover, in all his dealings with humanity, old or young, strong or weak, Christ relied on and gained his end by solely intellectual or moral force. And as to beating or striking, he so abhorred and denounced it, that he even would not retaliate when he himself was scourged, nor was he *obedient* to the wishes of those who beat him. But there is animal force on the one side, and intellectual force on the other; and there are none others known to man. Therefore it is absolutely a libel and a dire distortion to credit Christ as having beaten his fellows. So, when we hear professedly Christian ministers taking John's obscure version of the clearing of the Temple as a reconciliation of the beating of children, we plainly see the drowning man grasping at a straw.

Christ's moral philosophy pertinent to the treatment of children is forcibly enough given in Matthew's eighteenth chapter, and it is difficult to imagine why the generality of Christian ministers never inform or remind their flocks that the beating or terrorising or offending of a child is a far greater calamity to Christian civilisation and himself than it would be if a millstone were hanged about the offender's neck and he were drowned in the depth of the sea.

The larger portion of Solomon's advice on the treatment or management of children has been summed up by the people into the adage, "Spare the rod and spoil the child"—the epitome of the cruel man's Bible. No matter how utterly ignorant of the remainder of the book he can recite that trite dogma, thus showing his consciousness of guilt by trying to place all blame for his sin on a high shelf—on the ancient history of the Bible—a very cheap market wherein to purchase an easy conscience. But he who excuses, accuses himself. And when we read in Samuel Butler's "Hudibras," the couplet which runs :

"Cupid's a boy—by poets styled,
So spare the rod and spoil the child,"

we cannot but note the particular child to whom Butler referred, when he (not Solomon) wrote those words.

So the popularity of Solomon's edict in any

community is a very real measure of the amount of brutality to the children of that community, and it further bespeaks the utter incompetency of the men and women either to control their animal desires, or by their strong minds, to train the younger and weaker ones. True Christian education must be Christlike; that is to say, we should never under any pretext treat a child in a manner in which we would not like ourselves to be treated. Do not despise them or strike them because they are children; but, because they are children, always reform and uplift them no matter how deep they have fallen, what property they have damaged, or to what anger we have been provoked. Subdue anger to educate child and self; never subdue the child by anger because child and self suffer intellectual and moral deterioration.

CHAPTER III

NATURAL AND EDUCATIVE METHODS OF DISCIPLINE

I.—*Tardiness*

EVERY action in life has its own definite reaction or result. If this reaction is pleasing by satisfying a desire, we call it a reward or pleasure. If the reaction is displeasing by frustrating the

satiation of a desire we call it a punishment or penalty. Flagellation, however, does not enter the arena of nature's punishments. Natural penalties and rewards enter into and form the everyday life of every human being, irrespective of age and sex.

If a business man, having a certain portion of work to do enters his office five minutes late in the morning, he has to stay five minutes later at the work, so as to execute it, and in general if we start late at any task in life we must work either more energetically or longer by exactly the same duration of time by which we were late.

Supposing, however, that when the business man entered his office five minutes late, his task, for the time being, came to life in the form of an animal more muscular than himself, commanded him to hold out his hands or throw himself across a desk and then by blows from a cane or strap caused his hands or back to become more or less inflamed, he would logically conclude that nature had "run amuck," that she had outraged herself, or that his reasoning was sadly distorted. This picture—"The Cartoon on Nature"—is to be seen every week-day morning in thousands of British schools. The conclusion is that detention, for the sole purpose of making nature's laws of life clearer, is the only natural reaction (or punishment) for tardiness. If, however, a perception of the rule of life can be

inculcated without detention, so much the better, because the only usefulness of normal penalties lies in their service as *experiences* in association with which understanding may be issued to the adolescent mind from the inexhaustible store of the sage. Since we are all born in nature and have to live in nature, therefore from the very cradle children and men should, at the earliest, have their minds trained to clearly understand, so that they may the easier conform to the inevitable requirements of life in nature ; in other words, we should rear children and men who are deficient in self-government in the way they should go and have got to go on this earth. It also follows that the nearer we approach to nature in all reactions (punishments) the more we shall educate them, and the more we depart from nature the more we outrage nature and child, and the more we retard the processes of education.

Moreover, in nature, action and reaction are equal, thereby we must conclude that excess of even natural reactions (punishments) runs contrary to the principles of true education. The detention for say half an hour of a scholar who arrives three minutes late is an excess upon nature's demands. The object to be aimed at by detention is mainly to elucidate the laws of life under which free men live, so that the time of detention should not be employed idly, but on the work at which he started late, and as soon as

that effect is produced, the remainder of the detention should be rescinded because there is nothing more to gain. But as we are fallible, even natural reactions will call for repeated doses, but, be it well understood, they constitute the only *possible positive* methods by which the proper educative results can be obtained. In measuring the quantity of any reaction, or whether it should be given at all, the causes—the ultimate causes of the disorder—should be keenly searched, examined and allowed for. The causes for tardiness are culpable and accidental ; but whatever they be, personal violence or irrelevant impositions can never induce the desire to be prompt and regular by an appreciation of the relevant natural law. If they do produce promptitude, it is only through fear of the dominie, but that is truly enforced despotism not education.

The natural penalties are (1) persuasive appeal to the individual's self-respect and self-interest ; (2) the reaction of nature's law,—work on the lesson missed as a fulfilment of natural requirements, not as an imposition. This may involve detention after hours according to the school time-register and the nature of the case.

CHAPTER IV

II.—*Inattention and Failure in Lessons*

IN all paths of labour, and especially where mental effort is demanded, if, from any cause, we fail to concentrate the amount or intensity of attention requisite for the mastery of the task, we must either repeat the work or spend more time upon it. Attention is invariably a dependent of will-power, but external distractions or inability for mental concentration may often give rise to inattention in one who really wishes to attend. But the instructor is as often to blame as the pupils, for that consideration and aptitude which is necessary to create and maintain the pupils' interest in their work, is not the possession of every tutor. Some dispositions are unfortunately so domineering and dictatorial as to entirely destroy all sympathetic co-operation on the part of the children whose noses are held to the grindstone of work only by that abnormal system of methods which plays upon their natural desire to avoid pain and indignity. Bodily ailments and mental deficiencies are so common and subtle in the childhood stage that they form the most potent causes of inattention and imperfect work. There are probably no men and certainly no children who are not at some time or other the victims of mental blindness or

mental deafness or of intellectual stagnation altogether. There are few men who can not remember suffering as children for crossing an h instead of a t, or blotting the page instead of dotting an i; or for vacantly gazing at the literal combination d-o-g only a few moments after its canine significance had been drummed in at the point of the pointer. Faulty work and disorderliness resulting from that inattention caused by external distractions are most surely obviated by the teacher's personal aptitude for giving to work an alluring attractiveness, but especially by throwing on the pupils themselves the onerous responsibility of keeping law and order (vide "School City System").

But even under those congenial conditions, where the teacher is competent, the room well ventilated, and the pupils both physically and mentally fit, if then inattention or defective work is evident, the natural penalty ought to be brought into action, because it is the only process which, under the given conditions, treats with the true cause of the disorder. In such a case inattention or carelessness is merely the symptom by which we discern that the child does not realise or appreciate the seriousness or value of duty to work. The natural reaction (penalty)—repetition of the task—should therefore not be given as a mere palliation of the symptom, not as a punitive imposition or means

of getting level with the child ; it should serve as a lantern in the hands of a disciple of nature that at least one ray of light may be cast, for the child's benefit, on nature's law that inattention and carelessness entail longer hours of labour or deprivation of the accruing benefits. The penalty should never be undertaken in the spirit and belief that the teacher is an impostor or a taskmaster, but it should on every occasion be well understood by teacher and pupil that nature is that impostor and taskmaster. When this position is made clear to the child, the performance of the penalty advances him one more step in the knowledge of the life he has got to live, and obviates any spirit of antagonism or hatred towards the individual teacher. Such a penalty, as all natural penalties do, converts itself into an inducement and trains the young human to become wise in the social laws and economic requirements of this world of work. Towards making school-life and school-work attractive and interesting much can be gained by instilling into the adolescent minds that the acquisition of knowledge and the principles and habits of upright self-government, the development of their faculties and talents to useful purposes for themselves and others, the joys of companionship, the wise and always kindly counsel of their friend the teacher, and the use and care of the school, are rights and privileges

and possessions all their own. The vital importance of the far-reaching effects of this congenial relationship between the child, the school, and the tutor, can be gauged when we recollect that only under such an understanding can there be that real and mutual appreciation which must precede respect and benevolence. That, therefore, must be the creed of the pupils, because this true discipline is the only method of producing respect, affection, esteem, and all the other qualities and essentials for easy and happy co-operation. But respect is the very antithesis of fear, and where there is fear there cannot possibly be real respect, which, if it shows itself at all, can only be superficial or forced for a selfish purpose. It is a self-evident truth that any brute—he may be a well-informed or a learned brute—can enforce law and order of an artificial nature among a squad of muscularly weaker humans; but nothing could be more disastrous in education than that artificial discipline of the despot which so cramps and compresses youthful individualities that they break through all bounds when the neglected and atrophied faculties of self-control and self-conduct should pilot them along the paths of good behaviour. To discuss an abortive and mismanaged actual case of inattention we will cite a report which appeared in the *Perth Constitutional* of a case against a female teacher

for assault on a boy six years of age in the infant department. The teacher deponed that on Wednesday she laboured at preparation work in word building. On Thursday a good many scholars could not do the lesson, so she again went over the subject and *warned the children* that they would be punished (thrashed) if they could not do the lessons (spelling) on the Friday. On Friday about twelve pupils could not do the lesson, and she accordingly punished them by giving two lashes with a leather strap on the hands to some, and three lashes to those who flinched. Thus for one lesson fully 21 per cent. of the scholars received a dose of pain—so-called punishment; and besides, she punished several others that day. Considering the twelve who failed, their faculties of intellect or memory (the one used in spelling) were either fit or unfit for the task. If unfit, the pain inflicted was an outrage on creation and the creator of their intellects; if fit, and the teacher made this quality an assumption, and in making this assumption, which she would call judgment, she posed as nature, then the cause of their failure was inattention. Without even trying to discover the causes of the inattention she proceeded as described, and the thrashed children were as ill-informed as before—the real object of the spelling lesson being defeated. Those who were hardened to such force treatment

would logically conclude, "That is quickly over—the lesson is done and gone." Those whose self-respect or dignity was wounded, and those who, not being hardened, worked under fear of pain, would conclude, "We must either cheat better or attend *as long as under the dominion of that teacher.*" All were taught to appreciate force. All were taught to give pain on weaker beings who disobey their will, that thrashing is right and proper in a day school though undreamt of and wicked in a Sunday school or a church, and an assault and "Hooliganism" in an office or shop or in the street. Not a child was an inch further evolved in reason or intellect, not one had any greater, but probably less, desire for knowledge. On the contrary all were a step set back. The whole display was an ignorant attempt to force *information* at the sacrifice of education.

To cite another case of so-called inattention, we will quote from the *School Guardian, Review of the Week*, and several other British papers.

The headmistress of the infant department of Page's Walk Board School, Bermondsey, London, was tried at Southwark Police Court on a charge of assaulting one of her pupils—a baby girl, six years of age. The teacher herself, in giving evidence, said that she was giving a singing lesson. There was some interruption, and something drew her attention away from the class for a moment.

When her attention was recalled to the class she discovered "Emily" jumping about and disturbing the children at the end of the hall. She called the child to her and ordered her to dance in front of the class. The child refused to dance, but began *to cry violently*. She again ordered her to dance, and after five minutes, as the child still refused, she gave her one or two slaps and waited to see if she would submit, for fully twenty minutes. As she was still obdurate (to the teacher's will—not to her own) she laid her across her knee and again slapped her. The physical severity of the assault was such that the child could not sit down, and the teacher was fined twenty-two shillings. But we note the following points. The little baby was evidently very merry, and indulged in the relaxation of forced attention by way of a little dance during the short interval when the teacher did not require her attention. On being called to the front the girl must have been sorry, because a healthy human does not cry when glad. The competent and ideal teacher in such cases would adopt the natural penalty, and especially in this case take advantage of the tenderness of the child as shown by her tears, by saying: "Emily, I see that you are sorry you danced, and so you will help us to keep good order in the future. We cannot do our work if we all dance, but when we have finished, then dance." Such and only such

penalties or appeals are the only reclaiming, inspiring and guiding penalties which tend to draw closer friendship between the teacher and child.

Or Emily could, had she been older and the offence repeated, have been detained after the school hour to receive this reclaiming lecture, and could have written an exercise embodying it. But instead, this teacher resolved to shame her helpless charge by forcing her to *make a fool of herself* before her scared companions. Nature had gifted Emily with a good and strong will, and this natural faculty was being warped and crushed by a dose of physically mild torture combined with morally severe indecent and public exposure, whereas nature gifted it for no other purpose than to be guarded and guided. It is as irrational to strike a child for having a strong will as for the possession of a good memory or curly hair. The teacher was fined, not for the moral offence, not for the outrage upon nature, not for the blot spilt on the child's mind, but merely because the physical aspect of the error was such that the girl could not sit down. And had the physical aspect not been apparent, no prosecution and therefore no publication would ever have been made of this assault, which was enacted under the London School Board Regulation No. 222 (iii) which says: "In infants' departments it is left to the

discretion (an indefinite variable quality) of the head teachers to permit the use of the open hand, instead of the cane, as an instrument of punishment." This regulation was made an excuse by the defendant, who stated that had she desired she was empowered to wield a cane, the pain from which is more excruciating than that from the hand.

Certainly the blame and iniquity lay at the doors of the flogging majority of the members of the London Board, who not only tolerate, and in coolness, frame and approve laws for the infliction of pain, but also encourage and harbour it by issuing canes to the teachers. The same Board's rule No. 222 (v) states: "All cases of cruel corporal punishment will entail dismissal." The cruelty of this case was proven in court yet the Board closed their eyes to the regulation, which we notice was not cited by the female flagellant.

Before departing from this particular instance of inhumanity and foolishness, which stands not alone, we wish to remind the London School Board that, among the horrors of the Indian Mutiny, history records that women and girls were forced to have their bodies exposed and caned in the streets by the mutineers, whom we denounced as the lowest of brutes. But the cloak of education is no more plausible than that of rebellion. Both cloaks are cut from the one

cloth, and that fabric is not woven in heaven, nor by the hands of sympathy, humanity, or wisdom.

CHAPTER V

III.—*Truancy*

A CHILD must desire either to go to school or to stay from it. In some cases the desire to please parents or to acquire information may be stronger than the desire to stay away. Whenever the desire to avoid school is stronger than all other desires the resulting action is called truancy. All the many and varied desires of humans can be rolled into two—the desire to experience pleasure, and the desire to avoid pain. The more natural and congenial the school life the less will be the number of truants. For convenience, we will divide truancy into that caused by the unpleasantness or repulsive nature of the school environment, and that caused by a defect on the part of the child, which defect we shall subsequently examine. Unpleasantness of school environment is constituted by the practice of corporal or any other unnatural punishment and its attendant fear, terror, dislike or hatred, as even a puny intellect can perceive in the Perth and London cases cited, even among the children whose bodies were not pained, but whose minds

were disturbed and troubled at the sight and knowledge of their companions' sufferance. It may also be caused by excess of natural penalties such as excessive impositions, detentions and drill. The blame for such a school environment, against which any creature would, by its nature, rebel either physically or mentally, obviously lies essentially and entirely upon the incompetency or the apathy or the lust of dominion of the teachers, or in the governing officials specifying and allowing adverse conditions such as the large unwieldy classes frequently met with. Truancy in all such cases is nothing more nor less than the satiation of the natural desire to avoid pain whether mental or physical. It is as justifiable and sensible as the quenching of thirst or the alleviation of the pangs of hunger. And just as the strong and energetic body suffers soonest and keenest the pangs of hunger, so a strong vivacious, though young mind, suffers most acutely and resents most strongly any treatment of a cramping or crushing tendency.

For the sake of argument we will suppose that the child absents himself so as to satisfy a more intense desire, such as playing games or attending a fair or because of the dislike to study, or inertness called laziness.

If a man dislikes his employer or employment, he is free, unless a slave, to leave and pursue a more congenial employment; which he always

does when the desire to do so is intenser than all other desires.

A child's schooling, however, is compulsory and necessary. Unless he is going to spend his days merely as a beast of burden and is going to remain childless and indeed lead the existence of a hermit, he ought to be informed and educated. So it follows that the first duty is for us to cause the child *to desire* the acquisition of knowledge and the faculties of self-government, in preference to all other desires. It must be a self-evident truth that just as nature gives to the living world the small, fragile and comparatively very helpless body of the babe, so it gives the small, fragile and helpless mind of the babe. Just as the body by nature grows in dimensions and quality so does the mind. If in an abnormal case of nature the infant body does not develop or develops in an abnormal manner, that case is one for the hospital. If the infant's mind does not develop or develops in an abnormal manner the case is one for the asylum or calls for special treatment in a separate school or class. How cruel it would be to confine a baby in a hard inflexible plaster case to prevent his bodily growth. As cruel must it be to confine or malshape his mind or to treat it in an abnormal manner. Just as the healthy body craves and wants to grow, so by nature does the healthy young mind want and crave to

develop. Both crave for food which is natural (normal) food. Hence the only natural method, reaction or penalty for us to adopt, and the only one which we have any right to adopt, is to attack, guide, encourage and develop that *natural desire to expand* which *must have life* in every *healthy* human mind. The methods by which this *desire for mental expansion* is encouraged and educed are given in the preceding chapter on "Inattention," and must lie at the root of the success of all school life.

Assuming now that the school is as attractive or tolerable for the child as a respectable office is for a clerk, or a workshop for a mechanic, we will suppose that a girl absconds to play games. Assuming that she is not mentally abnormal the natural penalty is found in an examination and treatment of the *cause* of the disorder (truancy).

According to the hypothesis, the only possible cause is a defect in or sparseness of the *desire for mental expansion* which makes itself evident in the shirking of duty. All such cases must be the product of the desire to experience a pleasure which is to be attained only outside school life. Consequently the only real and beneficial cure is to cause in the child the desire to acquire information and education, to be stronger than the desire to play games. This is to be effected only by appealing to and developing her natural

gift of *desire for mental expansion*. When this truant girl is discovered and resumes school attendance, the ultimate natural penalty, if any beyond admonition and persuasion be needed, lies in aid being given in overtaking the lost work, not extra work or other work, and always on the lucid understanding that in life whenever we procrastinate or shirk a duty we have to make up for lost time, and that nature, and not the teacher, is to blame for the penalty. Whenever the child comprehends this law of life and desires to obey it in future, by all means rescind the remainder of the reaction (penalty) for her undesirable action. If our appeal to the child is repeatedly fruitless the fault must lie either in the incompetency of the appellant or in the lack or weakness of the *natural desire for mental expansion*.

If the former, the obvious cure is to remove the child to the care of another teacher either in the same school or in another school under the same Board of Management. This practice, which corresponds to a business or working man changing his employer, has been found to work admirably in several of the American cities. If the latter, which is the cause of the most extreme or troublesome cases, then the most stringent cure is to commit the natural truant to a Boarding or Truant School which should differ from the ordinary schools only in the constant residence

and the forced attendance. Above all places on earth such schools should be as ideal as possible, otherwise they must graduate into mere cages for the constant mental torture of their captives whom nature blamefully fit for freedom and frolic.

HOW TRUANTS ARE MALTREATED

Generally speaking, truants from British schools are treated bodily in a comparatively rough manner. A truant by his action certainly casts great discredit upon his teacher, and virtually gives him a figurative "slap in the face." Hence it is only to be expected that the flagellants consider it a most grave offence, so that, in their own minds, they shall seem justified in causing the greatest amount of suffering allowable. Truants from Board Schools are usually sent to Truant Schools, Industrial Schools or Training Ships. The amounts and grades of torture doled out in these institutions are comparatively unknown quantities and constitute a closed book to the non-official enquirer. As the children are prisoners and are damned by the possession of a bad name they have but few opportunities of confiding in, and unburdening their sorrows to any but their dominators.

In such as the Perth schools, with a repulsive environment, a child may argue that it is preferable to receive a severe thrashing when his or her truancy is discovered, than several less

violent ones for mistakes in lessons. Whereas the latter is a certainty, the former can happen only on discovery. So, of two evils he chooses the less. If the punishment for truancy has been so severe as to make the child more terrified of it than of the constant series of milder ones, then as long as that terror lasts the child will attend, but will abscond when the fear diminishes and when the chances of non-discovery are favourable. But such is merely the relation of despot and slave, can be maintained by any muscular brute, and is valueless and detrimental to the interests of education.

Truancy is only the symptom of a bad condition. If the bad condition rests with the teacher or the régime under which he works, strike at the cause and remove that bad condition. Palliation or dealing with symptoms can never cure any disease whether physical or social. The symptom may disappear, but unless the cause or source is discovered and eliminated the same or aggravated symptoms must become evident in after life. Children who attend school through fear must associate fear with school, with books, and with study and learning. Hence such punishments as the subjection to pain tend to destroy instead of increase the desire to acquire knowledge.

Of the hundreds of cases of absconding, with which we have been acquainted, all have hap-

pened in schools governed by force-of-pain, whereas in those few schools managed by the use of natural penalties within natural limits truancy is practically unknown.

A typical case of truancy came to our notice at the committee meeting of "M." School under the "C." Board. Mr M. was summoned to appear before the committee on the charge that his son Robert was absenting himself from school. The headmaster's report stated that Robert was a habitual truant, and that his mother was addicted to drink. The boy's sister appeared in place of his parent, and to our inquiry as to the reason why he played truant, she replied that whenever he arrived late at the school he would not enter, being afraid of being beaten. On inquiring further we found that the alleged truant was a delicate and neurotic subject, with an impediment in his speech; that whenever he arrived late at the school doors, he did not play or amuse himself, but as one in great tribulation immediately turned about, walked straight home, and sat crying on the door step or in the wash-house. He was in the second standard, and was twelve years of age, showing that he was rather intellectually dull, and therefore ran many risks of being thrashed for errors in lessons. During the previous six months he had on three occasions received five lashes for supposed truancy.

Miss Honner Morten, of the School Board for London, writes in the *Humane Review*: "Take up any school punishment book, and you may take it for granted if a boy's name appears on one page that it will appear on the next. All honour to the boys—all dishonour to the masters. There is one boy at 'T.' School, for instance, who has absconded eight times, and has eight times been birched for it. There was a boy at a Truant School who absconded on October 20th, was caught and birched, absconded again on the 23rd, was caught and birched, and finally absconded again on October 31st.

"It is only the illogical sex which could thus persistently go on birching boys for absconding. It scarcely seems to a reasoning woman the right way to make boys remain in a school.

"To prove that this punishment goes beyond being merely illogical, take a more detailed case, that of "N." Industrial School. This school has six methods of punishment—forfeiture of privileges, reduction in quantity or quality of food, confinement in a light room or cell for not more than three days, extra drilling, caning, birching. Last year there were 170 boys in this school sent by the London School Board, and the number of cases of birching (*i.e.* the most serious punishment) was sixty-five, the punishment being inflicted on fifty-five different boys. On thirty-one occasions the offence was

absconding, or assisting to abscond. Some of the boys absconded two or three times during the year, and one absconded four times. The management of the school changed at the end of October, but the number of cases of birching and absconding are even greater in the last three months of the year; no lesson apparently was drawn from the failure of the previous managers to stop absconding by means of the birch. It took much remonstrance, and several months to teach these "teachers" that birching had no deterrent effects on absconders—nay, naturally was a provocation. Letter after letter was received that A. B. had absconded, and been recaptured and punished, and that the tone of the school was now good, and the boys had themselves promised to prevent absconding. And then a few days later would come another letter saying B. C. had absconded! But early this year the lesson was at last learnt, the three recaptured boys were not birched, and the absconding ceased.

It must be a self-evident truth that if a school is *attractive and happy* to all it will not create truants. Under such attractive conditions the only absentees that can be are those children whom nature has framed deficient in the desire for mental expansion. But such children and all those who, owing to drunken, careless, vagrant, or other unfortunate parents, or being

parentless, or poor, or in any way the victims of slum life or bad social environment, are debarred from attending an ordinary day school, ought, in all fairness, to be provided for in a home or boarding school with a system of government as congenial and intellectual as the ordinary day school.

In present-day practice, when a child is convicted of truancy, the real causes are very seldom or never sought, but the young offender is committed to a Truant School, Industrial School, or Training Ship, where he is lodged and receives more or less the day school instructions. But the main object of a Truant School is to create in the child a desire to revert to the day school. How, then, is this obtained? A perusal of the regulations of the so-called discipline reveals the whole plot at a glance. The discipline is made more severe, which being interpreted means that life in a Truant School is made so repulsive that the child rather than go there again prefers to face the life of a day school. Of two evils he chooses the less. But this "more severe discipline" takes its chief form in more excruciating flagellation, for, besides caning there is birching, the infatuating charm of which lies in the gross personal indignity and outrage on modesty which it entails. This glaring and written truth is in itself a most candid confession and admission on the part of those responsible, that it is the corporal and other unnatural punishments in our

day schools which drive children to truancy. The confession is of course made unconsciously, but that all the more establishes its undeniable truth. And so it is these professed educationists virtually say to other men's children in their charge: "You bear the burden we think proper to impose upon you, and if you run away we will catch you and put you in a school where your burden will be doubly heavy." What grand physicians these! They cure diseases by overdoses of the nauseous causative poison. Still there is one argument in favour of their system in that it conserves energy. It obviates the mental exertion of "seeking the causes," with which thoughtful men trouble themselves before proceeding to treatment. And the foster fathers piously add: "It is all for your own good, children." The physicians of old times used to add to a prescription composed of human excreta and the broth of puppy dogs' tails, "And by God's will the man will surely live." Now that the sciences of the human mind and body have been evolved from thought and energy, labouring with the laws and truths of nature instead of from the dicta of despotic persons, we see that the pious excuses of present-day educationists and old-day physicians are merely apologies to conscience and cloaks for incompetency.

As a fair average sample we will examine the Rules and Regulations for the Management of

the School Board for London Certified Industrial School for Truants, Upton House, Homerton, N.E., made by the managers, and approved by the School Board for London. There we find that under the "Conditions of Admission" the medical officer shall furnish a certificate that the boys are "physically fit to undergo the discipline of the school." This considerably prepares us for a shock.

Rule No 1 of Secular Instructions states: "When rising in the morning, and during the time occupied in the dormitories and lavatory, and during meals, drill, and preparation for bed, talking shall not be allowed." If this does not spell "oppression" it certainly shows that life is made as unhappy as possible. This oppression is part of that which the managers term "Strict Discipline." If parents or near relatives interfere (irrespective of cause) with this strict discipline they forfeit the privilege of being allowed to visit the boys, which otherwise they can do, in cases of first admission for one hour once a month. As a rule the boys shall be allowed two hours for recreation and exercise. But this may be diminished to allow only a period of not exceeding half an hour daily, the remaining portion of the time being occupied in menial work or extra drill.

Among "Punishments" we find: (a) Forfeiture of privileges, degradation from rank pre-

viously attained by good conduct, extra drill, or Hard labour some routine work of the school which the boys most dislike. (b) Reduction in quantity or Starvation change in character of food. For simple offences they shall be allowed eight ounces of bread, with water or gruel, when deprived of any regular meal. (c) Confinement in a light room. Maxi- Imprisonment mum confinement, forty-eight hours. Each plus starva- tion offender allowed one pound of bread, with no less than one pint of gruel or milk and water, daily. (d) For less serious offences, flagellation Flagellation— with the school cane, applied to the palm of personal outrage the hand. For very serious offences (abscond- ing for instance) *flogging on the posterior* with a birch rod ; maximum number of strokes, six. Flagellation plus indecent exposure

In the event of more serious offences, such as theft, or offences against decency, the Chairman's authority shall be obtained to the boy being publicly birched. Flagellation plus public indecent exposure ;— greatest personal outrage conceivable

Notice here, indecency a cure for indecency ! devils driven out by Beelzebub. They thus have the denial of pleasure, hard labour, starvation, imprisonment, flagellation, indecency, and public indecent flagellation, as the foundation on which School Boards and the Home Office profess to endeavour to produce kind, noble, refined, self-respecting and self-governing Britons. One would think that the foregoing might serve the convict prisons of the revengeful ages gone by, but that is evidently not enough for a Truant

or Industrial School, as the following excerpt shows :

“In the event of any offence occurring which requires *graver penalties*.”

CHAPTER VI

IV.—*Insubordination and Disrespect*

DISRESPECT precedes insubordination. Insubordination always emanates from disrespect of individual or methods, as an immediate cause. In education the true discipline of a class or community is the harmonious co-operation of the individual members towards themselves, each other, and the whole body as one individual, each member being obedient to *his own* mind and each mind framing his desires and actions on the principle of the “Golden Rule.”

In slavery the true discipline is despotism. All free men live in slavery to natural laws and powers, causes and effects. But when an individual or a class usurps these natural laws and supplants them by man-made laws, with the object of forcing their desires to be implemented by other individuals or classes, then human slavery (as opposed to natural slavery) is established. The lowest and easiest form of

slavery is that enforced by fear or terror through the many forms of torture of mind and body.

The oppressed class must either submit or revolt. If they submit they are enslaved and are taught to become beings requiring to be governed by others. But such a state is the very antithesis of the sole object and purpose of true education.

If they revolt, and a rational being never revolts without a cause, then insubordination is established, more or less apparent in somewhat inverse proportion to the fear of the despotic ruler.

Consequently if there is no cause, there is no insubordination. Now in the vast majority of British schools the system of government is indubitably despotic and enforced by birch, cane, or leather strap, and by other personal indignities such as standing-in-corners, or by excessive or misapplied natural penalties such as the writing of a chapter of the Bible or a hundred lines of poetry for the purpose of squaring matters or of satisfying the demands of the master instead of those of educative nature whom he is usurping.

But by working on wrong principles we can never approach the ideal, and that is the real cause why so many humanely disposed teachers fail to altogether avoid corporal punishment although conscious of guilt in inflicting it.

The more one deviates from rational principles

the more will irrational methods be found necessary. This was evinced most clearly lately in the Board Schools of Leicester. For some time leather straps were the instruments authorised for administering pain to the children. But evidently the pain caused was not excruciating enough to force them to subjection. The teachers applied to the Board and were granted the licence to supplant straps by canes. In Scotland the children are taught to be subdued by the pain from straps, but the Leicester children had been trained to that of canes. This case gives admirable testimony to the truth of nature's law—"Savageness begets savageness"—both as to mode and severity.

Co-ordination and respect are, in communal life, the antitheses of insubordination and disrespect, and they are to be produced only by a system which acknowledges personal rights and individuality in each person concerned. Where a teacher or a faction in any degree governs by despotic sway, the class or other faction must in a corresponding degree be forced against its will into subjection or serfdom.

But true co-operation and harmony are, under such conditions impossible, because the whole community is not working as one individual with one will and one purpose. In fact, there are opposing forces with consequent waste energy resulting in the form of social friction of which

insubordination is the most common phase. The "School City System" is at once the only system which allows a class (pupils and teachers collectively) to work as one individual with one will and purpose. It thus lends itself in its entirety and detail, to true co-operation and mutual consideration for all its members. Though this system, like all other ideal systems, may not always operate ideally, yet that is no fault of the system, which, the more thoroughly and closely it is followed, the more must it prove itself the cure and preventative of such disruptions as insubordination and disrespect by mere co-ordination of desires and concentration of efforts around one central ideal of purpose and usefulness.

A little reflection will show many teachers who labour under our present despotic system, that their success in school management, by what is generally credited to force of character, tact, and personal attraction, is, after all, due to methods which are, in principle, those embodied in the School City System, in so far as dominating despotism has been cleverly concealed while trust and responsibility have been placed audibly and visibly on the shoulders of the governed.

CHAPTER VII

CHARTER OF THE SCHOOL CITY

CHAPTER I.—OBJECT, NAME, BOUNDARY, WARDS,
POWERS, RIGHTS, AND OBLIGATIONS*Article I. Object*

THE object of the School City is to teach citizenship by practical means and to raise its quality to the highest standard ; to increase the happiness of student life ; to add effectiveness to the teacher's work ; to set forth in clear relief, before the teachers and students, that there is another object of education, greater than merely sharpening the wits and storing the mind with general information, which is that the individual while young shall be led to form the habit of acting towards others honestly and generously, to govern himself fearlessly and wisely always, and to use to the best educational and economic advantage, time, energy, tools and materials, for this is essential to best morals and best citizenship.

First. By engrafting into the character and habits of all its citizens that principle which is the necessary foundation of all successful popular government, that one should love his neighbour as himself, and do to others as he would have them do to him.

Second. By leading its citizens to more fully appreciate and utilize the benefits of education and other privileges of citizenship.

Third. By leading its citizens to use carefully and economically the books, supplies and other property entrusted to them, both for the public thrift, and that by means of a wholesome public spirit, their characters shall be guarded from that injury to which they are made liable by their being made recipients of such free bounties.

Fourth. By training the citizens in the ordinary duties of citizenship.

Fifth. By affording instructors and students the opportunity and means to check every tendency toward wrong thinking such as results in profane and indecent language, hazing, bullying and other unmanly and cowardly conduct and forms of anarchy.

Sixth. By getting such good for the community as may be gained by enlisting the active co-operation of the students with the public authorities for various purposes; such as preventing the littering of the streets, the defacing of private and public property, and improving the general health and the aesthetic conditions of homes and public places.

Seventh. By relieving instructors of the police duty of school government, that their undivided attention may be given to the work of instruction and inspiration, and thereby to give them

fuller opportunity to lead their students to the attainment of a higher scholarship and more noble character.

Article II. Name and Territory

Section 1. The name of this School City shall be determined by vote of a majority of its citizens at the time they accept and ratify this Charter.

Sec. 2. The territory comprising the School City shall be the buildings and grounds of the School, and the authority of the School City shall extend wherever its citizens happen to be.

Article III. Wards

Section 1. The City shall be divided into as many wards and with such boundaries as shall be designated by the City Council.

Article IV. Powers of the City

Section 1. The City shall be a body politic, with legislative, executive and judicial powers within the bounds and in harmony with the laws of the higher political powers, subject to the approval of the principal or superintendent, who is responsible to the State for the condition of the school.

Sec. 2. The City shall have the right to nominate its citizens to office and to elect them to be officers of its government.

Article V. Duty of the City

Section 1. It shall be the duty of the City to maintain such order as is necessary for the best interests of the school and to secure justice to every citizen.

Article VI. Citizens, Rights, etc.¹

Section 1. Every person who is or who shall hereafter become a student of this school shall be a citizen of this School City.

Sec. 2. It is the right of all citizens to attend to their duties peaceably and unmolested, and to pursue their work without interruption in any manner.

Article VII. Duties of Citizens

Section 1. It shall be the duty of every citizen to vote on every public question where there is opportunity ; to use his judgment for the good of all when voting ; to put forth his best endeavours in a legal way to secure for every citizen just treatment under all circumstances ; to observe the laws and assist others to observe the same, and by every reasonable means pro-

¹ NOTE.—Since the object of the School City is to teach the principles of adult government, as well as to preserve order in the school, a bill of rights from the Constitution of the State of Ohio is given in the Appendix to this Charter as a study in civics.

mote the well-being of every citizen and the general good of the school and of the community in which it is located.

Sec. 2. It shall be the duty of every citizen to observe the following.

PRINCIPLES OF CITIZENSHIP

“ Whatsoever ye would that men should do to you, do you even so to them ” ; for this is the necessary foundation of all successful popular government.

All men are created with equal right to life, liberty, and the pursuit of happiness.

Good character, truthfulness, cleanliness, industry, helpful kindness to all creatures, and civic intelligence are the basis of true citizenship.

The public, in assuming the education of children, becomes responsible to them not only for physical, industrial, mental and moral culture, but also for special training, to the end that they may be most happy, useful, patriotic, intelligent, and faithful citizens while still children.

It is the duty of citizens to consecrate themselves to the service of their country, to study the history and principles of their government, to discharge faithfully all obligations of citizenship, to improve the laws and their administration, and to do all which may fulfil the ideal of the founders of their Republic—a

government of the people, for the people, and by the people, of equal rights for all and special privileges for none—and to the maintenance of such a government they should mutually pledge to one another their lives, their fortunes, and their sacred honour.

They should endeavour to lead others to understand, accept, and extend these principles, and to uphold and defend the institutions of their country.

CHAPTER II.—OFFICERS, NOMINATIONS, AND ELECTIONS

Article I. Officers and Terms

Section 1. The officers of the City shall be a Mayor, City Clerk, President of the City Council, Attorney, Treasurer, eleven Members of the City Council, and five Judges.

Sec. 2. As the experience of the past hundred years in private and public business has demonstrated that the more authority is divided, the less effective are the officers and the more unsatisfactory is the business performed, therefore, the members of the City Council shall be elected by the people, who will hold them responsible for the honest, economical, and efficient conduct of the public business. All other officers named in this article shall be elected by the City Council, and shall be remov-

able at its pleasure, provided two-thirds of the members vote in favour of such removal.

Sec. 3. The terms of all officers named in this article shall begin on the day following their election and continue for ten weeks, or until their successors shall have been chosen, but no person shall hold two offices at the same time.

Article II. Proportional Representation

Section 1. Members of the City Council shall be elected on one ticket for the entire City and not by wards or districts.

Sec. 2. Nominations shall be by petition submitted to the City Clerk. A petition shall have at least ten signatures. Each petition shall present the names of as many candidates as the petitioners choose, less than the total number to be elected. The petition shall also add the name of an ELECTION JUDGE.

Sec. 3. The City Clerk shall publish the lists of candidates.

Sec. 4. Each voter has as many votes as there are candidates to be elected. He can *cumulate* his votes as he pleases. He can give all his votes to one candidate; or he can scatter his votes in any way he pleases.

Sec. 5. All the election judges of the different parties shall meet with the City Clerk as an election board. They shall count the votes and publish the results of the election as follows:

(1) They shall prepare a list of candidates and find the total number of votes cast for each candidate.

(2) They shall add together the votes of all the candidates on the same party ticket, in order to find the number of votes cast for each party.

(3) They shall add together the votes of all parties in order to find the total number of votes cast.

(4) They shall divide the total number of votes cast by the number of candidates to be elected. The result shall be known as the "ELECTORAL QUOTIENT."

(5) They shall then divide the vote of each party as ascertained above by the electoral quotient. The result shall indicate the number of candidates elected by each party. In case this division does not come out even, the remaining candidate goes to the party having the highest remainder.

(6) The number of candidates to which a party is entitled, being determined as above, the successful candidates on a party ticket are the ones who have the largest number of votes on that ticket.

Sec. 6. Official ballots shall be supplied at all polling places, in this form if the school has printing facilities and it is convenient to do so. Otherwise, plain paper may be used.

NAME OF PARTY OR CAUSE.

NAMES OF CANDIDATES FOR MEMBERS OF CITY
COUNCIL.

OFFICIAL INSTRUCTIONS.

The voter must WRITE in the preceding blank space the names of his choice.

He is free to vote for any citizen of the school.

He may cumulate his votes as he may wish.

If he fails to write a name, his vote will count for his party or cause only.

Article III. Election

Section 1. A general election shall be held each tenth Tuesday, at which time the members of the City Council shall be voted for. The first election each school year shall be on the second Tuesday after the beginning of the first term.

CHAPTER III.—LEGISLATIVE DEPARTMENT

Article I. Power, Members, etc.

Section 1. There shall be a City Council of eleven members, who shall make the laws of the City.

Sec. 2. The City Council shall elect one of their own members to serve as President of the City Council.

Sec. 3. A majority of all the members elected to the Council shall constitute a quorum.

Sec. 4. The City Council shall meet the first Thursday after the general election, at which time they shall elect all those officers provided for in Chapter II., Section 1, and they shall elect a Vice-Chairman, whose duty it shall be to act as President of the City Council when that officer is, for any reason, unable to perform the duties of his office. Special meetings of the City Council may be called by the President of the Council or at the written request of a majority of the members elected.

Article II. Mayor and Ex-Mayors in Council

Section 1. The Mayor and every ex-mayor of the City, as long as they remain citizens of the City, shall be entitled to a seat in the Council and to participate in discussions, but they shall not be entitled to a vote. Should this provision become burdensome, the City Council may put such restrictions upon the privilege as it may deem advisable.

Article III. Power of Council, etc.

Section 1. The City Council shall have the power to enact such ordinances and resolutions for the good of the citizens as shall not conflict with the higher authorities.

Sec. 2. Every legislative act of the City Council shall be by ordinance or resolution. No ordinance shall be passed except by a majority of all the members elected.

Sec. 3. Every ordinance or resolution shall, before it takes effect, be presented, duly certified, to the Mayor for his approval. If he approves it, he shall sign it. If he disapproves it, he shall specify his objections thereto in writing and return it to the City Council within three days. If he does not return it with such disapproval within the time specified, it shall take effect as if he had approved it. In case of disapproval,

the objections of the Mayor shall be entered at large on the journal of the City Council ; after two days and within ten days after its return, the Council shall proceed to reconsider and vote upon the same. If it shall be passed by at least two-thirds of all the members elected, it shall take effect.

Sec. 4. The City Council may at any time establish other departments not named in this instrument.

Article IV. The Referendum

Section 1. Every bill adopted by the City Council shall become a law and go into effect six school days after receiving the Mayor's signature. As soon as it is signed by the Mayor it shall be posted in a public place. If within four school days a petition signed by 10 per cent. of the voters shall be presented to the City Clerk, asking that such law be submitted to a vote of the citizens, the City Clerk shall issue a notice of a special election to be held two school days later. The said petition shall name three citizens who shall act as a committee to see that the ballots are correctly counted. At this election voters who favour the law shall vote "yes"; voters who oppose it shall vote "no." The City Clerk, in the presence of a committee of three citizens as provided for above, shall count the votes and shall announce the result. If a majority votes

“yes” the law shall go into effect. If a majority votes “no,” the law shall have no effect.

Article V. The Initiative

Section 1. Any citizen may draft a proposed law or “bill” in the exact words in which he wishes it adopted. If 10 per cent. of the citizens sign a petition asking that this bill be submitted to a vote of the citizens, the City Clerk shall post a copy of the bill and shall give notice of an election to be held six school days later. The said petition shall name three citizens who shall act as a committee to see that the ballots are correctly counted. At this election voters who favour the bill shall vote “yes”; voters who oppose it shall vote “no.” The City Clerk shall count the votes in the presence of a committee of three citizens as provided for above, and declare the result, as in other elections. If a majority is found in opposition it shall be rejected and no similar bill shall be again presented for three months.

CHAPTER IV.—EXECUTIVE DEPARTMENT

Article I. Mayor, etc.

Section 1. The Mayor shall be the chief executive officer of the City. He may be re-elected, but not at three successive elections, each time being for a full term.

Sec. 2. Whenever for any reason the Mayor shall be unable to perform the duties of his office, the President of the City Council shall act as Mayor.

Article II. Duties of Mayor

Section 1. It shall be the duty of the Mayor : to communicate to the City Council at its regular meeting a general statement of the government and improvement of the City.

Sec. 2. To recommend to the City Council all such measures as he may deem expedient.

Sec. 3. To keep himself informed of the doings of the several departments.

Sec. 4. To be vigilant and active in causing the ordinances of the City to be executed and enforced, and for that purpose he may call together for consultation and co-operation any or all of the heads of departments.

Sec. 5. To appoint commissioners and heads of departments, except as is otherwise provided for in this charter.

Sec. 6. And generally to perform all such duties as may be prescribed for him by this act and the City ordinances.

Article III. Duties of City Clerk

Section 1. The City Clerk shall take the minutes of the City Council, deliver ordinances passed by the Council to the Mayor, return them

to the Council, certify to all ordinances passed, and keep the papers and records of the City not kept by heads of departments.

CHAPTER V.—ADMINISTRATIVE DEPARTMENTS

*Article I. Names and Heads of Departments*¹

Section 1. There shall be the following administrative departments :

1. Department of Order or Police.

2. Military Department.

Sec. 2. The head of each of these departments shall be one commissioner appointed by the Mayor as hereinbefore provided. These commissioners shall hold office until their successors are chosen, unless removed by the Mayor for cause.

Article II. Duties of Heads of Departments

Section 1. It shall be the duty of the Police Commissioner to appoint one Chief of Police, and as many more police officers and policemen as the City Council shall direct.

¹ NOTE.—The following named departments are suggested for adoption by the City Council, as soon as practicable :

Department of Public Works.—The Commissioner of Public Works shall have charge of all public works and any duties provided by the City Council.

Department of Health.—The Health Commissioner shall have general charge of the sanitary conditions of the city and may devise and suggest plans to improve the same, including the dissemination of information pertaining to health.

Department of Finance.—The Finance Department shall have control of such financial concerns as may be assigned to it

Sec. 2. The Commissioner of Military Affairs shall organise and direct the management of a military body, consistent with the size and character of the school, for physical and mental discipline and exercise. He shall not act as an officer of the military body.

Sec. 3. The City Council may provide for the appointment by each commissioner of assistants and for their term of office; and for such additional duties for each commissioner as may seem consistent with the objects of his department.

Sec. 4. All heads of departments shall, at the expiration of their term of office, render a written report to the City, which report shall be delivered by the heads of the departments to the City Clerk.

CHAPTER VI.—JUDICIARY DEPARTMENT

Article I. Courts

Section 1. The Judiciary Department of the City shall consist of two courts, viz., the City Court and the Court of Appeals.

by the City Council. The head of this Department shall be the Treasurer of the city.

Fire Department.—The Fire Commissioner shall be the chief of the fire department and may organise the same, as provided by the City Council.

Department of Parks.—The Park Commissioner shall have charge of the grounds and of the planting and care of vines, decorative plants and trees.

Department of Games and Recreations.—The Commissioner of Games and Recreations shall furnish, for the benefit of the citizens, rules and directions for the best games within his reach, avoiding all gambling games.

Sec. 2. The City Court shall consist of five judges elected as hereinbefore provided.

Sec. 3. The Court of Appeals shall be the principal or superintendent of the school.

Article II. Duties of City Judges

Section 1. The judges of the City Court shall hold court singly.

Sec. 2. The day following their election, the Judges of the City Court shall meet and determine the times and places of holding court, and which judge shall preside over each session. One session of court shall be held at least as often as once each week, and each judge shall hold court at least once.

Article III. Jurisdiction, Power to Summon, etc.

Section 1. The Courts shall have jurisdiction over all cases of violation of the laws and ordinances, made in accordance with this instrument.

Sec. 2. The Courts shall have power to summon any accused person before them.

Sec. 3. If any accused person so demand, in the City Court, the judge presiding shall grant him a trial by jury. The jury lists and methods of drawing the same shall be determined by the City Council.

Sec. 4. No person shall be denied the right to have his interests defended by an attorney.

Sec. 5. Any person found guilty by the City Court may appeal his case to the Court of Appeals.

Sec. 6. It shall be the duty of every judge to pass sentence upon the accused as soon as he is found guilty, and to discharge any accused person found innocent.

CHAPTER VII.—DUTIES OF CHIEF OF POLICE AND ATTORNEY

Article I. Chief of Police

Section 1. It shall be the duty of the Chief of Police to notify all persons whose duty it is to appear before a court, in a manner prescribed by the City Council, and to enforce the laws. He is the head of the police force, under the direction of the Police Commissioner.

Article II. Attorney

Section 1. The Attorney shall defend the interest of the City in all cases of law and equity, and shall also act as public prosecutor.

CHAPTER VIII.—THE PRINCIPAL OF THE SCHOOL

Section 1. The Principal of the school has the right to attend all meetings of every nature, and take such part as he may think desirable. Every action of every part of the government is subject to his approval.

CHAPTER IX.—AMENDMENT AND RATIFICATION

Section 1. This instrument may be amended at any time by a three-fourths vote of all the members elected to the City Council; provided the amendment be ratified by a majority vote of those voting when referred to the City for that purpose, and approved by the Principal of the school, and the General Director of Moral, Civic and Industrial Training.

Sec. 2. This Charter shall take effect when ratified by a majority of the votes cast, when referred to the City for the purpose of ratification, and approved by the Principal of the school and signed by the Mayor.

.....
Principal.

.....
Mayor.

SUGGESTIONS FOR SCHOOL CITY TEACHERS AND CITIZENS

NOTES FOR ORGANISERS

The success of the School City method of moral and civic training is dependent directly upon the character, skill, and interest of the principal of the school, who will invite and require such co-operation as the teachers can give. He can begin and complete the organisa-

tion in one day, After that the meetings of the City Council, Courts, and Committees may be held after school hours, but if time is allotted for the study of government, such meetings may be held with propriety in that time. Two or three hours each month is all that is positively necessary for this work for all the citizens, though lessons in reading, arithmetic, geography—in fact, anything—afford wide-awake teachers opportunity for teaching citizenship.

Because success in the organising and management of the School City, or of anything else, from inanimate machinery to human beings, is dependent first upon the character of the headmaster, and secondly of his assistants, some of the requisites, as well as the most common stumbling-blocks against which every prospective organiser and manager should be warned, are cited as follows :—

A perfect organiser and general manager, if such a person exist, is described in part as follows :—

He is strictly truthful, honest, sincere, clean, healthy, and strong, morally and physically. He has full command of his passions.

The mainspring of his life and actions is love for his fellow-creatures, consideration for whose welfare and both present and future happiness never escapes him.

He is patient, forbearing, persevering, and when he has reached a wise conclusion by the best process, he is firm and not vacillating. Nevertheless, he is always open to conviction and revision, even if such an action is a frank acknowledgment of a serious mistake.

“To-morrow” is a word of disaster, “now” is a word of success ; but sometimes one must wait with patience and self-sacrifice.

He invites suggestions for improvements from every source, even the most humble, and provides means by which they receive full consideration and adoption if worthy.

Because of the danger from fire, the loss of time and energy and dulling of the best spirit, he prohibits the use of tobacco, liquors, and profanity in his establishment.

For all mechanical work he provides drawings and specifications.

He holds frequent and regular meetings of the heads of departments or most important assistants, for consultation, to facilitate harmonious and effective co-operation ; and for these and all meetings he has well prepared and written programmes.

Wherever there is to be joint action, he provides written programmes, marking out the specific duties, rights, and powers of all persons engaged in the organisation, that all overlapping and friction may be avoided.

He helps subordinates to understand the best way to perform their duties.

He gives his orders to the heads of the departments, and not to their subordinates ; in other words, he encourages the current of business to flow through the established channels, rather than habitually to break over the banks.

He avoids that kind of familiarity with his subordinates which breeds disgust, or puts him in the power of unworthy persons.

He does not tolerate laziness, drunkenness, or any other kind of unnecessary waste.

He makes proper provisions for rest, comfort, and recreation, not only for himself but for all within his jurisdiction.

He does not tolerate quarrelling and bickering among his subordinates, but requires good-natured and hearty co-operation by every person in the organisation.

He gives such consideration to a matter before issuing an order, as will give reasonable assurance that he will not have to reverse his action, but as the very best men have to do this at times, fear of criticism will not block his way to do the same. The highest honour and strength of character may be shown by such action.

He does not hesitate to use his arbitrary power when the good to be accomplished is sufficiently evident and important.

No successful organiser relies on himself alone, and while he welcomes the careful thought and suggestions of young people, his main reliance is upon those of large experience; a young man may be a good organiser, but the main secret of his success is in the fact that he is able to secure and assimilate the advice of wise old men; old men are for counsel, young men for action, and young school teachers and principals must look for guidance to the experienced superintendent, the well-chosen instructors in the teacher institutes and normal schools, and to those members of the school boards who are chosen because of their good judgment and experience.

If in the School City, or any organisation, the interest begins to lag, and there is danger of failure, it is because the general manager does not sustain his own enthusiasm; no plan will work itself, and young people almost invariably will let any work lag, without regard to their original enthusiasm, unless the headmaster is deeply interested in the work and has the skill and perseverance necessary to hold up their interest.

If the best physical, moral, and civic development is to be obtained for any child or body of children, it must be through wise provisions for the development of all its faculties and cultivation of the heart, head, and hand, and

all of the twenty-four hours must be completely provided for. Every day must have its proper amount of rest, recreation, and physical and mental work, so that no unprovided-for time shall remain for mischief. As far as practicable, children should be enabled to earn, pay for, and own the books and other personal property which they have to use, and also to earn the money with which they may pay for their board, washing, clothing, and education, toys, tools, and materials which they use. In all matters there should be a watchful eye, helping hand, sympathising heart, helping the child to be happy and to develop his own individuality.

No person is perfect, but it is the duty of every person charged with shaping the character of young people, patiently to endeavour to possess the best character and to set a good example.

THE YOUNG CITIZEN'S PLEDGE

I am a CITIZEN of CUBA and JOINT HEIR to all her nobility, fame, and wealth.

As the health and happiness of my body depend upon each muscle and nerve and drop of blood doing its work in its place, so the health and happiness of my country depend upon each citizen doing his work in his place. I shall not fill any post, or pursue any business where I shall live upon my fellow-citizens without doing them useful service in return ; for I plainly see that this must bring suffering and want to some one.

As it is cowardly for a soldier to run away from battle, so it is cowardly for any citizen not to contribute his share to the well-being of his country. Cuba is my own dear land ; she has given me my freedom and my citizenship ; she nourishes me, and I shall love her and do my duty to her, whose child, servant, and civil soldier I am.

I shall do nothing to desecrate her soil, or pollute her air, or to degrade her children, who are my brothers and sisters. I shall try to make her cities beautiful, her fields productive, and her citizens healthy and glad, so that Cuba may be a most desirable home for her children in days to come.

I accept the Principles of Citizenship stated in the School City Charter as my own, and I shall endeavour to live and act by them every day.

RESOLUTIONS FOR YOUNG CITIZENS

1. I shall endeavour to cultivate the habit of doing to others as I would have them do to me.
2. I shall be truthful and honest.
3. I shall try never to say in fun that which, if said in earnest, would hurt another's feelings.
4. I shall try not to speak evil of any one.
5. I shall try not to criticise any person against whom I am prejudiced.
6. I shall try to restrain my tongue when I am angry.
7. I shall be silent when I know there is *danger* of being misunderstood.
8. I shall endeavour to withhold my words when I have a *doubt* as to my motive in speaking.
9. I shall not be a "tale-bearer." I shall endeavour not to tell or repeat anything that will make unkind feelings between people, or that will create prejudice. But I shall endeavour to bring wrong-doers to justice.
10. I shall not countenance unkind or wrong sentiments,

and will do all in my power to discourage the use of unkind words by others.

11. I shall endeavour to cultivate a habit of placing a charitable construction upon the words and conduct of my fellows.
12. I shall do all in my power to help the weak, the erring, and the distressed.
13. I shall cultivate kindliness of thought and expression in all my relations in life.
14. I shall be CLEAN in my words.
15. Believing that every one has some good quality or qualities, I shall look for the good and emulate it, and when I find evil I shall pray that its possessor may be delivered from its power.
16. As liberty and justice cannot be maintained except by laws, and as human devices in general are imperfect, I shall aid, both to uphold the laws and to bring about such improvements in them as shall result in a nearer approach to perfect liberty and justice for every creature.
17. Recognising that it is not only selfish but dishonest to shirk one's duties to one's country (by taking the benefits of citizenship without giving the equivalent due for them) I shall diligently and systematically seek to understand what mine are, and then earnestly endeavour to discharge them practically.

SOME SCHOOL CITY HELPS

The following pages, it is hoped, will be helpful to teachers and pupils. They are taken by consent of the Patriotic League from its book entitled "The Gill System of Moral and Civic Training," as exemplified in the School Cities and School State at the State Normal School at New Paltz, New York :

MAYOR'S MESSAGES AND CITY ORDINANCES

The following messages and ordinances are from the School Cities in the New York State Normal School at New Paltz. They are given as suggestion of how this kind of business may be done. Messages and ordinances from the School City in the Normal Department are quite as interesting, but are longer, and so are omitted to keep down the size of this publication. These schools are of boys and girls, and probably as many boys are elected to office as girls, though the signatures to these documents would not suggest such a fact :

*Message of the Mayor of the Primary School
City to the City Council*¹

COUNCILMEN :—By our new Charter you are to be our law-makers. To do my duty as Mayor, I present to you this message :

We are just beginning a new form of government. The citizens have elected you to make their laws ; this is a great honour. They expect you to make just and wise ones. It is your duty to do so. To help you do so I make these suggestions :—

1. That you make the Golden Rule the first law of our City.
2. That you make such laws as will secure good order, good habits and good care of property.

¹ Of course, Hilda Rust, like every wise chief magistrate, seeks and gets the best advice she knows how to find.

3. That you make all laws simple and easy to understand.

4. That you make only as many laws as are really needed.

5. That you state only a general penalty for offences, letting the judges fix the special ones.

6. That you promptly decide on the length of all terms of office not fixed by the Charter.

HILDA RUST, *Mayor*.

Mar. 2, 1900.

PRIMARY SCHOOL CITY ORDINANCES

The General City Law

“As ye would that men should do to you, do ye even so to them.” This is the general law of this School City, and all other laws and regulations must conform to it.

SPECIAL ORDINANCES

CHAPTER I.—THINGS PROHIBITED

Order

Section 1. Anything which disturbs the order in chapel, halls, class rooms or toilet rooms is prohibited.

Sec. 2. Anything which is immodest, profane, rude or intentionally unkind is prohibited.

Cleanliness

Sec. 3. Anything which unnecessarily detracts from the orderly appearance of our School City is prohibited.

Health

Sec. 4. Anything which unnecessarily detracts from the healthful condition of our School City is prohibited.

Public and Private Property

Sec. 5. Anything which unnecessarily mars or destroys property in our School City is prohibited.

CHAPTER II.—DUTIES AND PUNISHMENTS

Section 1. Every citizen is obliged to call the attention of the authorities to any violation of the laws of this City.

Sec. 2. Any citizen violating any law of this City shall be subject to punishment not less than a reprimand and not greater than a withdrawal of the rights of citizenship.

CHAPTER III.—TERMS OF OFFICE

Section 1. The term of office of all officers, unless otherwise provided, shall be two months, and until their successors are appointed or elected.

LEWIS MILLER,

President of the Council.

ROBERT YEAPLE, *Clerk.*

March 9, 1900.

Approved, HILDA RUST, *Mayor.*

Approved, ELLA A. FALLON, *Principal.*

MESSAGE OF THE INTERMEDIATE SCHOOL CITY
MAYOR TO THE CITY COUNCIL

*To the First Council of the Intermediate School
City of the New Paltz State Normal School*

To you, who have been chosen to make the laws for this School City and as representatives of the citizens of the same, I submit the following suggestions which seem to me necessary and expedient for the best management of the city.

I recommend that you institute some secret method of voting and thereby provide for the booths, the kind of ballot and ballot-boxes, and whatever else is necessary for the successful carrying on of the elections; that each ward constitute an election district, and that the requisite number of Inspectors of Election be chosen from the same; also, that the polls be kept open from 10 to 11 A.M. Your authority for this action will be found in Section 2 of Article III. of Chapter II. of the Charter.

In accordance with Section 1 of Article II. of Chapter V., I recommend that you determine the number of policemen and their term, which I suggest shall be two weeks in length.

I also recommend that an ordinance be passed determining the term of office of the Commissioners, and that you pass some ordinance concerning these officials who neglect their duties. See Section 3 of Article II. of Chapter V.

In accordance with Section 1 of Article I. of Chapter VII., it is your duty to designate the method of notifying all those who should appear before the court.

Section 4 of Article I. of Chapter III. also requires that you elect a vice-chairman.

Besides the foregoing recommendations I bring to your notice the following :

First, that to each law or ordinance which is passed, some penalty be attached for its violation.

Second, that all laws shall be so specific as to leave no doubt as to their meaning. This is very essential and requires, in my estimation, your most careful thought and consideration.

In closing, let me impress upon your minds, the responsibility which rests upon you as the first council of this School City.

ETHEL CASTLE, *Mayor*.

March 22, 1900.

ORDINANCES FOR THE INTERMEDIATE SCHOOL CITY

*Enacted by the Council and approved by
the Mayor.*

ARTICLE 1. Anything which disturbs the order in chapel, class-rooms, or halls is prohibited.

ART. 2. Any citizen who is tardy or absent from school must present a satisfactory excuse within two days.

ART. 3. Any mutilation of school property is prohibited.

ART. 4. Anything which causes unnecessary work for the janitors or mars the appearance of rooms, building, or grounds of the school is prohibited.

ART. 5. No citizens are to be in the school building on Saturday, Sunday, holidays or after 1.30 P.M. on school days unless by permission of teacher, and those having such permission are to come and go in a QUIET, ORDERLY manner.

ART. 6. Every citizen shall at all times respect the rights of property and the rights of other citizens.

ART. 7. It is the duty of *every* citizen of the School City to report any violation of these laws to the police.

ART. 8. The punishment for the violation of laws shall be at the discretion of the court, but shall not be less than a reprimand nor greater than the deprivation of rights of citizenship.

ART. 9. Any citizen who leaves class-room during recitation by permission of class teacher is to record name and time in chapel and arrange to see class teacher at 1 P.M. or other convenient time in regard to work missed during the time he was absent from the room.

ART. 10. There shall be no walking across lawns until further notice.

ART. 11. The method of voting and manner of elections shall be left to the Mayor with full power to arrange and appoint as she sees fit.

ART. 12. The Mayor shall appoint two police-

men in each ward and their term of office shall be two weeks.

ART. 13. Wilful neglect of duty on the part of any citizen shall be considered a misdemeanour.

ART. 14. It is the duty of every policeman who makes an arrest to notify all persons concerned as to when they are to appear at court.

ART. 15. All teachers or citizens who order the arrest of any citizen must write out in full the charge and the names of witnesses. This is to be given to the policeman who makes the arrest, by him given to the chief of police, who will hand it to the city attorney.

ART. 16. Any pupil tardy or absent without written excuse from his parents may be sent home for such excuse at the discretion of the Principal of the Intermediate Department.

ART. 17. Citizens are not to be in the building before 8.30 A.M. except by special permission of the Principal of the Intermediate Department.

ART. 18. All citizens are to enter recitations provided with necessary books and materials. Wilful neglect of this duty shall be considered a misdemeanour.

HELEN TOWNSEND,
President of the City Council.

GRACE McCORD, *Clerk.*

February 9, 1900.

ETHEL CASTLE, *Mayor.*
Approved, ELEANOR A. PERSONS,
Principal Intermediate Dept.

COURT PROCEDURE

When a citizen transgresses some regulation of the city, a policeman says to him by way of arrest :—"You may appear at the next meeting of the court." At the appointed time the court is opened by the judge, who taps a bell or raps on the desk and says :—"The court will come to order." He then turns to the clerk and says :—"The clerk will please call the first case." The clerk reads the name of the accused and then reads the charge. The judge instructs the accused that he is entitled to counsel, and if he desires it, time is given to secure same, and an officer generally acts as messenger to secure the attorney. If he says he does not want counsel, the judge addresses the accused, "You have heard the charge, are you guilty or not guilty?" If the answer is "guilty" he then directs the city attorney to read a detailed statement of the misdemeanour. The judge then turns and asks : "Have you anything to say why sentence should not be passed upon you?" This is sometimes answered by an attorney rising and asking for leniency on account of extenuating circumstances which he explains. Then the presiding judge requests the other judges to ask any questions they may wish. After this the judges retire and consult concerning the punishment. Upon their return the presiding judge pro-

nounces the sentence, the offender standing to receive it.

If the plea is "not guilty," the city attorney outlines his case and calls witnesses. These witnesses take the following pledge, answering "Yes" to the question asked by the clerk, "Do you on your honour as a citizen promise that the evidence that you shall give in the matter of difference between the people of the School City [or State] and———, the defendant, shall be the truth, the whole truth, and nothing but the truth?" They are then examined and cross-examined. The defendant's attorney follows the same line of action and presents his case to the court. After him the city attorney sums up the case, the judges retire and deliberate as before. The verdict is brought in, and the punishment designated. After all cases are disposed of the judge declares the court adjourned.

It is the sheriff's duty to attend to the enforcement of the sentences.

The defendant may demand a trial by jury, in which case the trial is adjourned for a sufficient length of time to allow the jury to be drawn. The jury is selected by the clerk drawing twelve names from the jury box in which have been deposited on separate slips the names of all the qualified jurors in that court. A list of these twelve names is given to an officer of the court, who notifies each person named to appear at the

time to which the case is adjourned. On the day of trial six of the twelve persons selected act as a trial jury. The attorneys for the prosecution and for the defence have a right to examine each juror as to his qualifications and may object to any juror for cause, the objection to be ruled upon by the judge. After six jurors have been selected they answer "Yes" to the following question: "Do you solemnly promise to try the matter of difference between the people of this School City and _____, the defendant herein, and a true verdict render in accord with the evidence?" They are then put in charge of the sheriff or constable, who is required to make the following affirmation, the clerk saying, "You shall well and truly keep every person sworn on this jury in some private and convenient place, without meat or drink, water excepted; you shall not suffer any person to speak to them, nor speak to them yourself, without leave of the court, except it be to ask them whether they have agreed on the verdict, until they have agreed on their verdict."

The sheriff or constable answers "I will."

COURT CRIES

Following is the proclamation used on opening the Court: "Hear, ye! Hear, ye! Hear, ye! All manner of persons that have any business to do

at this Court, held in and for the School City [or State], let them draw near and give their attention, and they shall be heard."

Then follows this cry to the Sheriff: "Sheriff of this School City [County or State], return the writs and precepts to you directed and delivered, and returnable here this day, that the Court may proceed thereon!"

At the adjournment of Court the crier proclaims: "Hear, ye! Hear, ye! Hear ye! All manner of persons who have any further business to do at this Court, may depart hence, and appear here to-morrow morning at 9 o'clock [give right time], to which time this court is adjourned."

These cries are not generally used in the lowest courts, but if desired, may be in all courts of the School City and State.

POLICEMEN AND THEIR DUTIES

One of the most important factors in an organisation whose success depends primarily upon its existing condition of law and order is the competent officer who, at all times, may be considered faithful in the execution of his duties.

The policemen, considered as such, are then valuable adjuncts of our institution. Upon them rests a great responsibility and the end which

they are aiming to accomplish is the maintenance of law and order throughout the school.

The policeman is very often thought of by many as an officer, who, in a greater or less degree, assumes the role of a spy, or of that nature, at least; but these people are in error, for the relation that he bears to society is not in the nature of a hindrance, but rather of an aid, and indeed a very valuable one.

When he enters upon his duties he should comprehend the significance and importance of his position. He has, as it were, taken a pledge to help bring about a peaceful state of affairs, and with that idea prevailing it is his chief business to see to it that this aim is accomplished.

How, then, can he be faithful to his trust without the hearty co-operation of his fellow students? Between the policemen and the citizen there should exist a strong bond of sympathy and fellow feeling, the latter resolving to direct his best energies in bringing about as nearly an ideal standard of discipline as possible, to realise that this is the only way of obtaining the desired result, in so far as our success as a School City depends.

So then, banded together, policeman and citizen as one, we shall surely be successful in our efforts to make the New Paltz Normal School Cities the best and most helpful of their kind.

SOME PRINCIPLES OF GOVERNMENT AND CITIZENSHIP

NECESSARY ELEMENTS OF SUCCESSFUL GOVERN- MENT AND CITIZENSHIP

A republic, to be successful, needs that its citizens shall

Understand

1. The object of government,
2. The principles of citizenship,
3. The forms of government under which they must live ; and they must be

Accustomed

1. To perform the duties of citizens ; and
2. To exercise their rights.

OBJECT AND DIVISIONS OF GOVERNMENT

The first object of government is to prevent any one from being unjust and interfering with the welfare of other persons, and to compel all persons to do their duty to themselves and others.

The second object of government is to enable every one to co-operate for the general welfare.

Another way to state these ideas is : the great object of government is to protect all men in the exercise of their inalienable rights, among which are those of enjoying and defending life and liberty ; acquiring, possessing and protecting

property, and seeking and obtaining happiness and safety.

If all the people in the world knew what is right to do and what is wrong, and would do the right and not the wrong, there would be no need of government, except for co-operative purposes.

Only a very few, if any, know always what is exactly right or wrong, and many try to do what they want to do, even if the rights of other persons at times are interfered with.

For this reason it is necessary to have laws, which state explicitly what the law-makers think is right or wrong, and what persons may do and what they may not do. Then there must be persons to see that the laws are obeyed, and others to entertain complaints of those who say that a law has been broken and who shall decide what should be done about it.

To attend to these three kinds of business for the people, there are separate departments of government, as follows :

1. The legislative, that makes the laws ;
2. The executive, that sees to the execution of the laws ;
3. The judicial, that explains the laws, decides disputes, and passes sentence upon law breakers.

When one person controls all of these departments, the government is a monarchy, he is a

monarch, and is called by a variety of names, such as King, Queen, Dictator, Emperor, Czar or Boss.

When no one person controls the government, but a number of persons together do, the government is called an oligarchy.

When all the people together control the government, it is called a democracy or republic.

The natural tendency of human nature, if not all nature, is toward monarchy, toward allowing the physically and mentally strongest individual to domineer or "boss" the other individuals. Generally he is not chosen by the individuals, but he makes himself the "boss" or tyrant by the force of his own wits, and at once sets to work to make himself rich at the expense of the people. There is a constant tendency in this direction in every republic, and that "eternal vigilance is the price of liberty" is being proved day by day wherever popular government exists. This is illustrated by the constant influence of bosses in North American cities, and of chronic revolutionists in Central and South America, where the people are impulsive and easily led by hot-headed orators who do not like to have other hot-headed orators for their public officers, to collect exorbitant taxes and blackmail from the people, so they can live in ease and luxury without doing much work.

But the orators that are out of power would be

glad to have the same opportunity to collect taxes and blackmail, such as the Cubans have been accustomed to pay to the officers of the crown, and live in luxury without much work. So they make fiery speeches and incite a lot of men to get out their machetes and guns and kill or drive away the other orators. In Colombia that sometimes happens as often as four times a year, and is utterly destructive of every interest of the people. Cuba hardly wants to be governed by that kind of orators, with machetes and guns.

She cannot have too many clear-sighted, unselfish, peaceful *Statesmen*, who encourage honesty, purity, cleanliness, industry, thrift and prosperity, and lead the people to abide peaceable by the decisions of the majority.

CUBANS ARE CITIZENS, NOT SUBJECTS

The people of Cuba have been the subjects of a monarch who governed them. Now they are citizens and must govern themselves. They cannot know how to do this unless they have had experience in governing themselves, which they have not, and it takes decades and centuries for this, or else they must learn from the experience of other citizens. It is well to look at the unsuccessful republics to see the cause of their misfortunes and at successful republics to see the cause of their success, for good government helps the people to be prosperous, clean,

healthy, and happy, and bad government tends toward failure, filth, disease, and misery.

GENERAL GOVERNMENT AND LOCAL GOVERNMENT

People who govern themselves find it convenient to have several governments, one to attend to the outside business of all the people, another to attend to the public business of all the people who live in one municipality or neighbourhood. Another is to keep order in school, and still another to keep order and peace at home among the children of the family. How this can be and one of these governments not interfere with another, but each one be helpful to all the others, can be explained easiest by means of some such illustrations as the following of an orange and the United States.

GENERAL AND LOCAL GOVERNMENT OF AN ORANGE

The forms of popular government may in some respects be likened to the organisation of an orange. An orange is made up of a large number of little cells and tissues. It is the business of some of those cells to collect material with which to start new orange trees, other cells to collect orange juice, and still other cells to collect bitter juice with which to defend the

orange. Then it is the business of some tissues to keep the juice cells and seed cells in order, so they can live and work most conveniently.

Here are some large delicious oranges. I will pare off the outside bitter part of the rind of one and then cut it in two, so we can see how it is arranged. Now I see hundreds of prosperous little citizens. They are not helter skelter every way. The One who organised them into a little republic thought best to divide them up into thirteen different groups or sections. The tissue that surrounds each one of these groups of little citizens is strong enough to govern and keep them in order, so that each cell or citizen attends to his own business. The juice cells attend to their business, and the seed cells attend to theirs, and most of them seem to have been prosperous. Two little seeds seem to have been unfortunate some way, but evidently they have been protected as well as the orange community knew how to do it.

If these thirteen little orange republics or states had not been further organised so as to provide for protection from bugs, worms, and other foreign enemies, the orange republic would have been destroyed in its infancy. The Wise One who organised their government provided that they should have a thick, tough white skin all around them to hold the thirteen little states together and support an army and navy of

thousands of little cells, dressed in brown or in orange colour and ready to fire their little bomb shells of bitter juice on any worm or bug or other enemy that might attack it. The Creator of the orange government evidently considered that it was good economy to give one good strong general government to these thirteen little republics or states for protection from outside foes, rather than have each one trying to protect itself.

Thus you see the orange has two kinds of government—one general government, to hold the little republics or states together and protect them from foreign enemies, and then each one of the little states has a government to keep order among its citizens and to manage its affairs as it thinks best, to take care of its unfortunate little seeds and juice gatherers as well as its large and prosperous ones.

The two governments do not interfere with each other. They work in harmony with each other, and neither one, as they are arranged, could have existed very long without the other.

GENERAL AND LOCAL GOVERNMENT IN AMERICA

The United States is the most successful of all human governments. Many small and many large and prosperous republics in North America have said to each other: "You have your

schools, factories, stores, courts, jails, and all that sort of thing, and so have we ours. We want to manage our own affairs to suit ourselves, and we don't want to bother with yours. But your people can raise some things on their farms easier and make some things in their shops cheaper and better than our people can, and there are things our people can produce cheaper and better than your people can. Let us arrange so that they can trade their products with least expense. Then, if we get into some dispute, we don't want to have a war with each other ; it costs too much money and makes too much misery ; so let us have a court to attend to all our disputes and the disputes that may arise between your merchants and our merchants. Then, you know, a big monarchy is very apt to impose upon a little republic, and the little republic is not strong enough to defend itself, so let us all agree to stand by each other in case of any foreign difficulty." So the North American republics which they call "States," have that sort of an arrangement between themselves.

They have a written agreement which they call "The Constitution," and men to attend to this business for all the republics, and that is what is called the Government of the United States of America.

Since the great object of government is to protect all men in the exercise of "certain

inalienable rights, among which are those of enjoying and defending life and liberty ; acquiring, possessing, and protecting property, and seeking and obtaining happiness and safety," it is important that every person that is to take part in establishing or maintaining government, should study a map of the world and some statistics of population, wealth, and strength of the various nations that are hostile and those which are friendly to popular government, and compare the size, wealth, and strength of his own country, and consider some of the main facts in the history of republics, before concluding in his own mind what kind of a general government is most expedient.

BILL OF RIGHTS.

From the Constitution of the State of Ohio.

Section 1. All men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing, and protecting property, and seeking and obtaining happiness and safety.

Sec. 2. All political power is inherent in the people. Government is instituted for their equal protection and benefit, and they have the right to alter, reform, or abolish the same whenever they may deem it necessary : and no special privileges or immunities shall ever be granted that may not be altered, revoked, or repealed by the general assembly.

Sec. 3. The people have the right to assemble in a

peaceable manner to consult for their common good, to instruct their representatives, and to petition the general assembly for the redress of grievances.

Sec. 4. The people have the right to bear arms for their defence and security ; but standing armies in time of peace are dangerous to liberty, and shall not be kept up ; and the military shall be in strict subordination to the civil power.

Sec. 5. The right of trial by jury shall be inviolate.

Sec. 6. There shall be no slavery in this State, nor involuntary servitude, unless for the punishment of crime.

Sec. 7. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. No person shall be compelled to attend, erect, or support any place of worship, or maintain any form of worship, against his consent ; and no preference shall be given by law to any religious society, nor shall any interference with the rights of conscience be permitted. No religious test shall be required as a qualification for office, nor shall any person be incompetent to be a witness on account of his religious belief ; but nothing herein shall be construed to dispense with oaths and affirmations. Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the general assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and every reasonable means of [practical] instruction [in morality, industry, citizenship, and general knowledge].

Sec. 8. The privilege of the writ of *habeas corpus* shall not be suspended unless in cases of rebellion or invasion the public safety require it.

Sec. 9. All persons shall be bailable by sufficient sureties, except for capital offences, where the proof is evident or the presumption great. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Sec. 10. Except in cases of impeachment, and cases arising in the army and navy, or in the militia when in active service in time of war or public danger, and in cases of petit larceny and other inferior offences, no person shall be held to answer for a capital or otherwise infamous crime unless on presentment or indictment of a grand jury. In any trial, in any court, the party accused shall be allowed to appear and defend in person and with counsel, to demand the nature and cause of the accusation against him, and to have a copy thereof ; to meet the witnesses face to face, and to have compulsory process to procure the attendance of the witnesses in his behalf, and a speedy public trial by an impartial jury of the county or district in which the offence is alleged to have been committed, nor shall any person be compelled in any criminal case to be a witness against himself, or be twice put in jeopardy for the same offence.

Sec. 11. Every citizen may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of the right ; and no law shall be passed to restrain or abridge the liberty of speech or of the press. In all criminal prosecutions for libel, the truth may be given in evidence to the jury, and if it shall appear to the jury that the matter charged as libellous is true, and was published with good motives and for justifiable ends, the party shall be acquitted.

Sec. 12. No person shall be transported out of the State for any offence committed within the same, and no conviction shall work corruption of blood or forfeiture of estate.

Sec. 13. No soldier shall, in time of peace, be quartered in any house without the consent of the owner, nor in time of war except in the manner prescribed by law.

Sec. 14. The right of the people to be secure in their persons, houses, papers and possessions, against unreasonable searches and seizures, shall not be violated ; and no

warrant shall issue but upon probable cause, supported by oath or affirmation, particularly describing the place to be searched, and the person and things to be seized.

Sec. 15. No person shall be imprisoned for debt in any civil action on mesne or final process, except in cases of fraud.

Sec. 16. All courts shall be open, and every person, for an injury done him in his land, goods, person, or reputation, shall have remedy by due course of law, and justice administered without denial or delay.

Sec. 17. No hereditary emoluments, honours, or privileges shall ever be granted or conferred by this State.

Sec. 18. No power of suspending laws shall ever be exercised, except by the general assembly.¹

Sec. 19. Private property shall ever be held inviolate, but subservient to the public welfare. When taken in time of war or other public exigency, imperatively requiring its immediate seizure, or for the purpose of making or repairing roads, which shall be open to the public without charge, a compensation shall be made to the owner in money, and in all other cases where private property shall be taken for public use a compensation therefor shall first be made in money, or first secured by a deposit of money; and such compensation shall be assessed by a jury, without deduction for benefits to any property of the owner.

Sec. 20. This enumeration of rights shall not be construed to impair or deny others retained by the people; and all powers not herein delegated remain with the people.

¹ To make this section applicable to Cuba as conditions exist at the beginning of 1901, some such clause as the following should be added: and except by the President of the United States, by his duly appointed representative in Cuba, this power to be withdrawn as soon as the Cuban people has given satisfactory evidence that it will maintain order and an honest, economical, effective and permanent popular government.

WHO SHALL VOTE ?

The right to vote is the right to help make the laws and to choose the officers of the government. It is the chief means for defending the right to life, liberty, and the pursuit of happiness. If all men are created with equal right to these, it would seem that all ought also to have this most powerful means for protecting it. It is evident that babies and weak-minded persons who cannot understand such things should not be required to vote. It is evident, also, that criminals should be excluded from the franchise. When this matter is pushed much further, we reach some questions concerning which judgment differs. The most important of these are :

1. Shall persons who do not pay any taxes be allowed to help determine how much others shall pay, or how the public money shall be expended ?
2. Shall persons who cannot read about public affairs and do not understand the principles of popular government be allowed to vote ?
3. Shall women be allowed to vote ?

Most republics answer "yes" to the first of these questions. To the second and third questions, the tendency is to say that ignorant persons shall not be permitted to vote, but every person

may have the opportunity to learn to read and be educated for citizenship at the public expense—that is the purpose of the public schools—and women shall be permitted to vote.

In the School City girls and boys have the same duties and rights of citizenship. When those who are now girls and boys in the schools are grown into womanhood and manhood, and the girls have demonstrated in the School City that they understand citizenship, and are accustomed to perform its duties faithfully and wisely, the men of Cuba will be sufficiently chivalrous and wise to give them the franchise equal with themselves.

DIRECT LEGISLATION BY THE PEOPLE

The following explanation, by Dr John R. Commons, of the Referendum, Initiative and Proportional Representation is given here to help the teachers and children who will use them in the School City to more easily understand the provisions in the Charter. This is taken by consent of the Patriotic League from its book "The Gill System of Moral and Civic Training."

The Referendum

Sometimes a city council enacts an ordinance which does not suit the voters. The Mayor has a *veto* on the council, but his veto can be over-

ruled by a two-thirds vote of the council. And besides, the Mayor himself may perhaps sign an ordinance which does not suit the voters. In such a case what are the voters to do? Their only safety is to have the *veto* themselves, instead of leaving it to the Mayor. This *people's veto* is called the *Referendum*. It works as follows: Every ordinance, as soon as it is passed by the council, is published. But it does not go into force until the end of six days. Meanwhile, if 5 per cent. of the citizens sign a petition asking that said ordinance be submitted to a vote of all the citizens, the city clerk is required to submit it at a special election to be held a few days after he gives notice. If at this special election a majority of the citizens vote against the ordinance it is *vetoed* and cannot go into effect. If a majority vote for it, or if no petition is presented, then the ordinance goes into effect. In this way the citizens have a check on their aldermen.

The Initiative

Sometimes the council refuses to adopt an ordinance which the citizens want. The *Initiative* is a means whereby any citizen or group of citizens can themselves draw up a bill or ordinance; and if they can get the signature of 5 per cent. of the voters the city clerk is required to publish the proposed ordinance and to set a time for voting a few days later. If at this election

a majority of the citizens vote for the ordinance it becomes law just as though it had been enacted by the council and signed by the Mayor. If a majority votes against it, of course it has no effect. This enables the citizens to get such ordinances as they want and not to be controlled by "rings" and "bosses" who might get power in the council.

The next measure, Proportional Representation, is intended to elect a council which will be so truly representative of the citizens that they will not need to resort to the referendum and initiative.

PROPORTIONAL REPRESENTATION

The object of Proportional Representation is to have all parties represented in the board of aldermen in proportion to their numbers among the citizens. If one party has twenty voters, another thirty-six, and another forty-four, then in a board of aldermen composed of ten members, the first party should have two aldermen, the second party should have four, and the third party should have four. This is as nearly proportional as such a board could be made, unless we could elect two *half* aldermen. To be *exactly* proportional the board should contain two aldermen for the first party, 3 3-5 aldermen for the second, and 4 2-5 aldermen for the third. But as long as we cannot deal in fractions of aldermen

we must be content with the nearest that we can come to *proportional* representation by using whole aldermen.

The usual method of election is by *majority* or *plurality* vote. In the example given above, the party which cast forty-four votes was a *plurality* party. That is, by the usual method of election it would have elected *all* its candidates, and the other parties, which together were a majority, would have elected none. This is the case in New York city, where in 1897 the mayor who was elected had only 44 per cent. of the votes. The three or four other parties had no voice in government. Proportional representation does away with *majority* and *plurality* elections in order to give all parties their real weight in enacting the laws. It does this in the following way:—

1. NOMINATIONS.—Each party presents a petition to the election officer (city clerk) with the *names of its candidates*. The party should nominate one or two candidates more than it expects to elect, in order to provide for good luck and vacancies. It also adds the name of an *election judge*.

2. THE TICKETS.—The city clerk then publishes the lists of candidates nominated on the different petitions. For example, the first party, having about twenty voters, nominates three

candidates ; the second party nominates five, and the third party nominates six. The published tickets are as follows. Letters are used for the names of candidates :—

PARTY I.	PARTY II.	PARTY III.
A	D	I
B	E	K
C	F	L
	G	M
	H	N
		O

3. HOW TO VOTE.—Each voter has as many votes as there are candidates to be elected—in this example he has ten votes. He can *cumulate* his votes as he pleases. That is, he can give his ten votes to one candidate, or he can give three votes to one, three to another, and four to a third ; or he can give one vote to each of ten candidates ; or he can scatter his votes in any way he pleases. If he wants his party to win, he had better cumulate all his votes on the candidates of his own party. For example, a voter in Party I might vote as follows :—

PARTY I.	
2	A
5	B
3	C

By voting in this way he gives two votes to A, five votes to B, and three votes to C, and gives ten votes to his party as a whole.

4. COUNTING THE VOTES.—Each party, when its petition is handed in, should at the same time hand in the name of an *election judge*. All the election judges of the different parties meet with the city clerk as an *election board*. They count the votes and publish the results of the election. This work is a very simple problem in *division*. But I will give an example, showing each step in the calculation.

(1) They prepare a list of candidates and find the total number of votes cast for each candidate.

(2) They add together the votes of all the candidates on the same party ticket.

For example, supposing there are 100 voters having ten votes apiece, we may have the following:

PARTY I.	PARTY II.	PARTY III.
A 100	D 40	I 60
B 75	E 200	K 50
C 25	F 50	L 250
—	G 60	M 40
200	H 10	N 10
	—	O 30
	360	—
		440

This shows that Party I. received 200 votes, Party II. 360 votes, and Party III. 440 votes.

(3) They add the votes of each party as follows :

Party I.	200
Party II.	360
Party III.	440
	1000

This shows that 1000 votes were cast for fourteen candidates. But there are only ten candidates to be elected. Therefore, dividing by 10, there is found to be 100 votes necessary to elect one candidate. This is called the *quotient*.

(4) The next step is to find how many candidates are elected by each party. This is done by dividing the *party vote* by the *quotient*. For example :

PARTY.	VOTE.	QUOTIENT.	FULL QUOTIENTS.	REMAINDER.	CANDIDATES ELECTED.
I.	200	$\div 100 =$	2	+ 0	= 2
II.	360	$\div 100 =$	3	+ 60	= 4
III.	440	$\div 100 =$	4	+ 40	= 4
			9		10

The division gives 9 *full quotients*. But there are 10 to be elected. Hence the remaining candidate goes to the party which has the largest remainder. This is Party II. Hence Party I. elects 2 candidates, Party II. elects 4, and Party III. elects 4.

(5) Lastly, the successful candidates are to be discovered. These are the ones who have the highest votes on each party ticket. For example, Party I. is entitled to two candidates ; these are A and B. In the same way Party II. gets its four highest candidates, namely, E, G, F and D, and Party III. gets its four highest candidates, namely, L, I, K and M. The unsuccessful candidates are C, H, N and O.

By this method of election each party gets its fair representation, and no one party can capture the government and run it to suit itself. The candidates elected are the most popular candidates *of each party*.

TAXES

As the object of the School City is to raise the quality of citizenship to the highest standard, and the tendency of the ordinary methods of levying and collecting taxes in use by the nations at the present time, and that may be traced into remote antiquity, is to degrade the morals of the people and their officers, and prevent the development of a sense of responsibility to the government, it is incumbent upon the teachers of personal and civic morals to point out for the future law makers some of the most common and obvious violations of natural law and human nature. If it is desirable that the people who must decide such questions should understand

them, then it is desirable that they shall be taught while children to make observations for themselves and to draw logical conclusions. At the same time it does not seem practicable to bring to the attention of young people at present, if at all, all the complicated questions of import duties, licences and fines, to restrict the traffic in liquors and other things whose influence is to fill the prisons, and many other questions of the kind which statesmen must consider.

The subject of taxes is perhaps the most important and difficult of all with which government has to deal. According to the method of levying and collecting taxes, the government is able to encourage cleanliness, honesty, industry, thrift, prosperity, public spirit, and the development of all the moral attributes, or discourage the same. This fact seems generally to be beyond the vision of persons who have to deal with the subject practically.

The following facts and principles should be observed in determining the method of levying taxes :—

In levying taxes, exact personal justice may not always be possible, but in such measures the moral effect on the individual and the community as a whole should never be lost sight of, as is done almost invariably throughout the world.

The amount of money needed for the ordinary

expenses of government and the cost of collecting taxes will decrease in proportion as a community grows in cleanliness, honesty, industry, thrift, prosperity, public spirit, and all other moral attributes; therefore, it is desirable, in levying taxes, to avoid discouraging these virtues, and as far as practicable to encourage their development.

It is desirable to encourage families to own and till land for their maintenance and for the thrift of the community. Therefore, taxes should be so levied as to discourage the holding of land unused, or for a use inappropriate to its location, or for its enhancement in value, and small homesteads should be exempt from taxation altogether, or else very lightly taxed. The attempt has always been made, in all countries, to tax things which may be hidden, such as money, jewels and valuable papers, and the values of rentals and other sources of revenue, for a knowledge of which the assessors must depend on the confessions of the owner, with the general result of tempting both officers and people to do wrong, and to incite bitter feelings against the government. Therefore, it is desirable to find a way by which the owners of such property may be taxed for approximately the same amount without encountering the difficulties attending the taxation of such things.

SEVERAL MORAL, INDUSTRIAL AND CIVIC
DEDUCTIONS

Good morals and the spirit of helpful co-operation,

Productive industry,

Proper rest, recreation, cleanliness, clothing, housing and nourishment, are necessary to

Best Citizenship, and any scheme of education which does not take all of these into consideration, besides necessary drills and instruction from text-books, has not yet reached the limit of its usefulness to the nation, or to its children, who are apt to become in some measure its victims, instead of altogether its beneficiaries.

IN THE SCHOOLS.—This idea, if properly applied in the Schools, will reduce immensely the cost of maintaining them, and will purify and strengthen the nation in every respect.

IN THE ARMY.—This idea, if properly introduced and supervised, in the Army, will reduce the cost of maintaining it, and will render an army career a blessing to both the enlisted men and the community.

TAXES.—In a given community of adults, there cannot be best morality, best industry and best citizenship, unless the system of taxation is constructed to encourage industry, building, improvements, cleanliness, health, happiness, honesty, truth. The ancient system, still in use all over the world, is constructed as if the first intention were to restrain all these, and make them impossible for a large part of the people, and the producing of a permanent revenue only a remote consideration. This remark is not intended to apply to customs and indirect taxes.

HISTORICAL NOTE

In the summer of 1900, General Leonard Wood wrote to Mr Wilson L. Gill, requesting him to go to Cambridge, Massachusetts, and arrange with Mr Frye, the Superintendent of the Public Schools of Cuba, to introduce his system of moral and civic training, known as the "School City" and "School State," into the schools of Cuba. Mr Frye called together the Presidents of the six Provincial Associations of Cuban Teachers at Harvard University, and a number of the other representative teachers, for a conference on this subject. The meeting was in the rooms of Dr Eduardo Díaz, late Civil Governor of the province

of Matanzas, which place he left after repeated endeavours to resign, to take upon himself what he regarded to be a higher patriotic duty (though the salary was less than half), which he is now performing at the head of the Institute of Segunda Enseñanza in the city of Matanzas. Miss Julia Martínez, of Havana, acted as interpreter, and Mr William Morales as secretary of the meeting. The method was received with considerable enthusiasm, and all agreed to forward the cause on their return to Cuba. Among the remarks of approval of the method was this: "Whatever has been said or whatever we may have thought to the contrary, Mr Gill's presence here, under authority from General Wood, to bring to us this method of training in morals and self-respecting citizenship, which carries on its face the absolute certainty of its correctness, is irresistible evidence of the sincerity and depth of General Wood's desire to foster and protect Cuba's dearest interests and welfare."

Dr Díaz organised his students as a School City, October 1, 1900, and reports thorough satisfaction on the part of both faculty and students. Miss Angela Landa, principal of a girl's school in Havana, without waiting for a charter, organised her pupils into a School City, and the results have been so gratifying that the teachers are enthusiastic advocates of this method

of training, and the children are delighted and faithful citizens.

General Wood invited Mr Gill to come to Cuba and adapt his method to the use of the Cuban schools and begin its introduction. He came in October and prepared the accompanying "School City Charter," which having been referred by the Military Governor to Mr Varona, Secretary of Public Instruction, received the most favourable official endorsement.

REPORTS BY AMERICAN TEACHERS AND
EDUCATIONISTS ON THE SCHOOL CITY SYSTEM OF
GOVERNMENT AND DISCIPLINE

The Teachers' Greatest Problem Solved. Written in 1900. Revised in 1902. By C. R. DRUM, Principal of Montgomery School, New York.

Tough Boys.—Superintendent A. B. Blodget has placed in a room in my building an ungraded school of about fifty boys of all ages and conditions. For the most part, they are the tough boys from neighbouring schools. I confess that he gave me a hard proposition. I did not at once bring these boys into the School City, but did presently. By the School City method, those boys have been led to *think* healthfully, to *decide* justly and wisely, and to *act* promptly and courageously. They are themselves doing more to bring order out of disorder than both of

their teachers, and this is by no means a discredit to the latter. The present judge of our School City is from that room, and he is the best we have ever had.

A Better Relation to the Child.—Since the school court settles with offenders the principal and his teachers are enabled to secure and maintain a more helpful, sympathetic relation with these same offenders. They treat us more as friends, and we are thereby enabled to sow the seeds of right conduct by kindly word and helpful admonition. We stand in a better relation to the child. It may be the exact same relation so far as we are concerned, but they see us now in a new light. They realise now that order is kept by the school for the school, and not by the teacher for his own special profit and pleasure. It is simply teaching concretely what all have attempted to teach abstractly. To a greater or less degree there may be pupil control without machinery. Every good teacher works to that end, but in Montgomery the School City method has given a great impetus to its accomplishment, and for us has solved to our entire satisfaction the greatest problem that ever presented itself to teachers.

Life Easier for the Teachers.—Some people may feel that this is a scheme to make life easier for the teachers, but that does not enter into our calculation. The question is, what is the best

thing for the child? If the best thing for the child happens to make life easier for the teacher, as is the case with this method in our school, well and good. If not, teachers as a class are more than willing to bear any extra burdens for the good of the children.

A Cash Value of the School City.—The other day I stood in the lower hall of Franklin school, which is governed by Mr Gill's method. I was a stranger to the pupils. No teacher was visible. The children were entering the building in perfect order. I waited. Order seemed to be the first law of Franklin school. The time formerly spent in duties outside of their rooms saved to my teachers amounts in one day to five hours and twenty minutes, in one week twenty-six hours and forty minutes, in one year 214 school days. If the teachers are using that time in preparation of lesson work, at the present salary rate, the value to my school in one year is \$642 (£133, 15s.). In Franklin school 321 days are gained, amounting to \$962 (£200) per annum.

In Primary Schools.—I have found the primary children do very well with the School City. They do even better than the juniors. Of course they have a very elementary form of government in the lower grades. The reason why it works with young children is that they are very suggestible. The power of imitation is at its maximum in young children.

The System Works Perfectly.—To sum up the whole matter, Mr Wilson L. Gill, the originator of the method, came up from New York and organised us. As a result, the boys and girls have made a better and a different place of Montgomery school. They have rooted out swearing and vulgarity. Prevarication and untruthfulness, which the teachers could not prevent, the children have stamped out.

I would never voluntarily revert to the old system of government by the teachers. The popular government method is the only one by which children of a republic should be educated. The School City method works perfectly.

TESTIMONY BY ALLEN LATHAM, PRINCIPAL,
WORCESTER, MASS.

Best Year—Without Ifs or Buts

We had a successful city and enjoyed the BEST year of school work that has ever been my good fortune to witness. The teachers had no reprimanding to think of, no parcelling out of punishments, no chance for the engendering of unkind feelings against us ; in fact it was a pleasure to teach and not have to be on the lookout for the mischief-maker. I sat about in the schoolroom as I would at home, with never a thought as to whether Tommy was not doing what he ought, or whether Mary was applying

herself to her work. The sudden growth of personal responsibility made all such care needless. In watching out for the welfare of the city the individual pupil watched himself more closely.

I am heartily in favour of the School City, and ready to give it my support whenever and wherever I can.

ALLEN LATHAM.

TESTIMONY BY JANE M. SLOCUM, LL.B., Ph.D.,
PRINCIPAL OF LADIES' DEPARTMENT, IDAHO
INDUSTRIAL INSTITUTE

Young men and young women who have grown up in the freedom of the mountains have a strong distaste for the absolute government which obtains generally in schools. Such government, moreover, is contrary to the spirit of a democracy, and unfits rather than fits our students for civic life. But neither boys nor girls are proof against the charm of organising, legislating, and executing laws for themselves.

The importance of putting pupils on their honour has long been recognised, but every teacher knows that the student's code of honour is often sadly at variance with the highest interests of the school, and neither teachers nor students should demean themselves to become spies in the interest of law and order. But throw the responsibility on the class to be governed, and interest, honour, and public

welfare are no longer at variance, and success is achieved in three directions—the school machinery works without friction, a practical knowledge of civics is attained by every pupil, and the teaching force is relieved from the wearing details of government, to be expended in the actual education of the pupil.

TESTIMONY BY MILCENT BAUM, PRINCIPAL,
PUBLIC SCHOOL 168, NEW YORK CITY

Management Greatly Facilitated and Improved

The lesson to the child of self-government in a practical form, as taught by the School City in the daily performance of its duties, the constant and continued recognition of its motto, and the natural willingness and love in the child to imitate its elders, all unite to make for character and manliness.

The primary child has little grasp of mind, and yet I am very willing to attest the fact, that in Public School 31, in the short time devoted to the School City, the many very necessary details that go to make successful and intelligent management were greatly facilitated and improved by the aid of the underlying principles of popular self-government and the necessity for practising these principles.

TESTIMONY BY KATE V. WAGENEN, PRINCIPAL
Public School 61, Primary Department, 169th

Street, and 3rd Avenue, New York City. Last term we organised the School City with the boys of the second and third years as citizens. They were taught that their greatest privilege was the right to vote. It seems to me that if the children learn nothing more than the sacredness of the ballot, your method ought to meet with universal approval. It, however, goes further and successfully teaches the individual to be self-respecting and self-governing. Our first mayor was a boy of Italian parentage, whom I feared I should be obliged to suspend. After his election, he caused no further trouble. He felt keenly the responsibility of his position, and was not only deeply interested in the welfare of the school, but obtained and preserved better order than we had before succeeded in getting.

[This is a school of 37 classes.]

CIVIC TRAINING IN CUBA

EXTRACT FROM THE REPORT BY WILSON L. GILL,
LL.B., SUPERVISOR OF MORAL AND CIVIC
TRAINING

Introduction of the School City in Havana.

The work of introducing the School City, the only practical method of Moral and Civic Instruction known, into the public schools is progressing in Havana and in other parts of the island.

The principals, teachers and children have taken

an enthusiastic interest in the work of organising. The principal has been present and a main factor. A lapse of several weeks occurred after organising the first six School Cities before organising others. At the end of that time, the Commissioner of Public Schools made a general inspection, and the best discipline he saw anywhere, he found among those six schools.

EXTRACT FROM REPORT BY N. G. PEREZ, DIRECTOR
OF "JOSE ANTONIO SACO" PUBLIC SCHOOL,
GUINES

Now that the personnel of the department of administration and government has been completed, one can easily note, both in school and out, the beneficial influence on the children's character of this modern form of education.

HEADQUARTERS, MILITARY GOVERNOR OF CUBA,
HAVANA

February 20, 1902.

It gives me great pleasure to testify to the good work accomplished in the schools of Cuba by the establishment of what is known as the School City. Mr Hanna, Commissioner of Schools, speaks enthusiastically concerning it, as does Secretary Varona, Secretary of Public Instruction, and such members of the School Board of Havana as I have had occasion to speak with on the subject. Mr Gill's idea is an excellent one, and he deserves much credit for its development.

He is also assisting to the best of his ability in establishing it in the schools here. I can say without reserve that the experience in Cuba justifies the strong endorsement of the School City plan. It tends to develop the child's idea of his civic responsibility, and, I believe, will send him out from school much better fitted to assume the duties of a citizen of a republic.

LEONARD WOOD, *Military Governor.*

EXTRACT FROM REPORT BY ALEXIS E. FRYE, SUPER-
INTENDENT OF SCHOOLS OF CUBA, TO THE
SUPERVISOR OF MORAL AND CIVIC TRAINING

I am certainly in hearty sympathy with your plans and methods for moral, civic and industrial training, and am firm in the belief that they are well worthy of adoption everywhere.

EXTRACT FROM REPORT TO THE MILITARY GOVER-
NOR BY HON. ENRIQUE JOSE VARONA,
SECRETARY OF PUBLIC INSTRUCTION

January 6, 1902.

Notwithstanding the great difficulties this idea has to meet, in a medium so poorly prepared as ours, Mr Gill has laid the foundations of the work, with a constancy worthy of all praise. He has actually established fifty School Cities in Havana; forty-six in as many schools and four at the school "Luz Caballero."

This system is in operation at Cienfuegos, and,

according to information from the provincial Superintendent of Public Schools, with undeniable success.

A HOPELESS PROBLEM SOLVED

LETTER TO A SUPERINTENDENT OF PUBLIC EDUCATION

OFFICES OF THE
SPECIAL INSPECTOR OF SCHOOLS OF CUBA,
HAVANA, CUBA, *Nov. 8th, 1901.*

DEAR SIR,—Mr Wilson L. Gill has shown me a communication from you, asking for School City testimonials. I beg leave to say in this connection that having been in the same office with Mr Gill for over a year, I have been brought in close contact with him and his work.

I arrived in Cuba a short time before Mr Gill—only long enough in fact to make one tour of inspection through the island. I saw at once the great lack of discipline in the schools. Under the Spanish régime, the pupils had been harshly governed by the Spanish teachers. Now that this rule was at an end, sentiment had swung to the opposite extreme, parents and children resented even the slightest exercise of authority. When I returned to Havana from this tour of inspection I was greatly depressed at the outlook. When I met Mr Gill and understood his method, I rejoiced that what I considered the most difficult, if not hopeless, problem in the school work here had been solved by him. These peculiar conditions

had made sufficient discipline, if enforced by the teachers, utterly impossible, but by means of the School City, the children, guided by the teachers, successfully discipline themselves, and apart from the School City's value for moral and civic training, which is beyond computation, its value in securing discipline in the schools is too great to be estimated.—Yours very truly,

E. B. WILCOX, Ph.D.,

*Special Inspector of Schools of Cuba and
Agent of the Commissioner.*

REPORT OF JOSE MIGUEL FERNANDEZ DE
VELASCO, PRINCIPAL OF SCHOOL No. 15

I have observed with great satisfaction that in the ward of San Leopoldo, in which the school is situated, the number of children who were found running about the streets molesting quiet citizens and using bad language has greatly diminished. When the system was established, the choice of the eleven council men, made by children without any experience in a work of this kind, was made with a great sense of justice and impartiality. The Council, without receiving suggestions of any kind, selected the best elements of the school for their appointees.

The order and discipline have greatly improved. The system is a means of making children learn and practise sentiments of morality and of justice, as well as a method for teaching them to-day the

great duties which, as citizens, they will have to fulfil on the morrow.

To children who have heretofore seen in their teachers only men ready to chastise them, inspiring them with hatred and dislike instead of with feelings of love and respect, inspired by kindness and friendly treatment, it is very agreeable to have their schoolmates act as intermediate authorities between their teachers and themselves, if they are made to understand that when punishment is imposed upon them it is because they have not complied with their duties or because they have violated the law; and finally, this satisfaction will be greater if they see that the law, which protects good citizens, punishes bad ones.

In short, with the School City it is easier to obtain order and discipline, not only within but outside of the school; the children are fully interested in this system of civic instruction, which stimulates them to be good; and lastly, its organisation ought to be continued.

REPORT OF JUSTO L. FALCON, PRINCIPAL OF
SCHOOL No. 25

It has produced most satisfactory results, in the preservation of order and the improvement of school discipline. I believe it to be of great benefit, not only for moral and civic instruction, a branch of study so little known among us and from which great patriotic and useful results may

be obtained, but also as a means of making children at an early age understand the duties and rights of every good citizen, that they may become accustomed politically and socially to the form of government adopted by the Constitution of our Republic.

REPORT OF ADELAIDE PINARA, PRINCIPAL OF
GIRLS' SCHOOL No. 30

I am of the opinion that the establishment of the School City in our public schools will give beneficial results, judging from those obtained in this school under my direction, in which the School City was established in the latter part of last year.

The conditions had reached such a state of perfection in this school that in the past six months the Court has not had to pass a single sentence, which speaks very highly for the children and for the system. In this school the system worked with regularity within a month after its establishment.

REPORT OF MAGDALENA PARDO DE CASTROVERDE,
PRINCIPAL OF GIRLS' SCHOOL No. 48

The citizens of the school, since the system has been established, have endeavoured to make its order and discipline more perfect, because of the love which every one feels for the city to which he belongs, and which they named "Union." I believe that the system will render beneficial results to the schools of our country.

REPORT OF MARIA DE LOS ANGELES, PRINCIPAL
OF GIRLS' SCHOOL No. 8

The organisation of the School City has given splendid results both in the preservation of order and discipline, and also because it is easy to make our children understand what respect is due to authority (respect that they now willingly practise within the school) as a civic preparation for after life in our beloved Republic.

CHAPTER VIII

V.—*Grave Moral Offences*

THERE are many schools and homes in which the ordinary faults, defects, and incapacities, which always have been and always will be proper to the fallibility of humans, are assumed as a reason for inflicting flagellation, provided the judged or misjudged defaulters are men or women who are relatively muscularly weak—a very undesirable but natural property, which usually vanishes sometime about sixteen years after birth. Though there are some where this folly is recognised and avoided, yet in the vast majority of institutions or abodes, those actions, when committed by children only, which, by some sincerely and by others conveniently, are classified as grave moral offences, are adopted as a just reason for the dis-

pensation of a usually large amount of suffering, often so intense as to be rightly classified as torture. But to those who realise and admit that there exists such a quality of action as to be classified as moral or immoral, there could not be, as we will prove, a more irrational, unnecessary and pernicious procedure than the administration of bodily pain, or any other fear-striking processes. Theft, cheating and lying are each a phase of deceit. The three immoralities are merely speculations, for they are invariably and indeed essentially committed on the chance of not being found out. A theft committed or a lie told to satisfy an intense desire is often entertained on a very hazardous chance, and in general, the greater the desire to be satisfied the more hazardous are the risks that will be entertained. In fact hazards or risks are never faced except to satisfy an intense desire. A strong army openly and forcibly taking possession of a weaker one, and a strong man openly and forcibly destroying the bodily and mental comfort of a child, are not thefts, there being no deceit, but plunders of war. But war is not education. A starvation-stricken man, who openly selects a loaf of bread, having to forcibly push the shop-keeper aside to do so, is not a thief, for there is no deceit. Yet such a Briton was hanged at the beginning of the nineteenth century. This act was merely the satisfaction of a *desire to avoid*

pain, and was therefore natural, was intended by creation, was therefore right and moral. Feeding the starving even though the starving one is yourself, is as moral as healing the wounded, or reclaiming the sinner. Similarly, if a child is asked a question, knowing that according to the answer given he will receive or escape the infliction of pain, he is only obeying the demands of nature if he utters a lie, or cheats, for he is simply endeavouring to satisfy a *natural desire to avoid pain*. Consequently, artificial vindictive penalties inflicted, if the so-called lie is discovered, are as much outrages upon natural laws as the execution of the starving man who stole the loaf of bread. For a flagellant to expect a child or even an adult to tell the truth, or in any way not to avail himself of a deceit, is as irrational and as great an extortion upon the demands of nature as to expect a pedestrian to seemingly walk against a lamp-post, or a timid woman to touch a mouse when there are means of escape. But after all, though we flog or even torture all deceivers, since deceit is a speculation, we have positively no guarantee that the offence will not again be committed. If the flogging has been such as to render the parties fear-stricken, then we know that, as long as they are in the arena of the torture, and they at no time have a stronger desire than to avoid the torture, they will not again deceive. If, at a place or

time when he has to guide and govern himself, the flagellated one is again similarly tempted, since his conscience and choice of ideals have not been uplifted to a higher plane of life, he will assuredly again steal, lie, or cheat.

NATURE'S CURES FOR GRAVE MORAL OFFENCES

Just as every action of every being of volition is the implementing of either a *desire to avoid pain* or a desire to acquire pleasure, so every immorality is committed by those whose immoral desires are stronger than their moral ones. But desire, from a moral standpoint is styled "conscience," and conscience must thereby proceed from and exist with that intellectual organ of nature—will-power.

A "troubled conscience" is synonymous with "desires conflicting." An action gives a good or clean conscience when the desire after is in accord with that before the action, and *vice versa*.

The hermit needs no law by which to square his actions towards his companions. In any community each individual must be either at peace or at war with one or more of his fellows. But the only and ordained object of a community is that by living and working together the individuals can give and receive the maximum of weal with the minimum of toil. Men are better living independently, scattered over the moun-

tains and the planes than collectively in strife and antagonism each against the other.

Hence, in any class, sect or community, there can be but one law at the root and foundation of all good moral or civic law. That is palpably the Golden Rule—"Do unto others as you would they should do unto you." This is the law of sympathy. Any action which discords with the law of sympathy must essentially proceed from either apathy or malice.

If it were sympathetic to steal or lie, theft and lying would be acts of morality. But theft and deceit are immoral simply because they are breaches of the Golden Rule. We do not wish anyone to steal from or deceive us.

There are, besides the three main phases of immorality of deceit, the numerous phases of sensual immorality. We have shown that the Golden Rule is the ideal and only standard whereby we can gauge or compare our actions towards others. But the Golden Rule takes as its fundamental standard the behaviour and treatment of oneself. But in this self-behaviour and self-treatment we require an ultimate standard. This can only be imagined and framed as an ideal by examining and selecting the perfect man. But the perfect man cannot be decided by the sweep of an arm or the nod of the head, nor by any physical or animal movement or endeavour. Were we solely animal in constitution,

morality would be needless and unknown. Hence it is the intellectual faculties which demand and constitute the real source of morality. We cannot help being born animals, and so the world has decided (because it can imagine nothing else) that the standard or perfect man is he whose animal or physical faculties are in complete subjection to, and in perfect control by, his intellectual faculties. He has the clearest intellect, the most logical reason, the strongest will-power, and the highest altruistic ideals. He must discard acting simply in accord with custom and conventionality, but must by his intellect and reason select his ideals, not as those which he finds most convenient, nor as those conventionally adopted by man at the time of his terrestrial visit, but as ultimate ideals. But as man is a creature his ultimate ideal must be found in nature and practised in nature. To get at the mainspring of nature he must essentially go to the Maker of nature—the Creator of all matter, life and laws. Now there can be only two ultimate objects in life, either we must live to serve and satisfy ourselves, or we must serve and co-operate with the Creator. If a man adopts the former then he is an embodiment of sheer animalism, and the world is none the richer for his advent. If he adopts the latter then we come to the climax and pith of the argument on moral procedure because he cannot possibly adopt and embrace such a

policy of life, except by one faculty or talent, namely, *free-will*.

All murderers, garroters, flagellants, peccants, thieves, adulterers, dipsomaniacs, satyromaniacs, in fact all who act in opposition to ordained normal nature commit immoralities, only if by their intellects and reasons they know that their actions are morally wrong. If not, then their actions are not immoral. For instance, a babe who runs a darning needle into the eyes of a cat, not knowing the outrage he is inflicting on normal nature, is committing no immorality. But with older humans with evolved reasons and intellects, immoralities are invariably committed because the faculty of *free-will* is either defective, atrophied, or depraved. Men versed in languages and literature are no more immune from immoralities than the peasant who speaks but one language. If there were no faculty of *free-will* then there could be no individualism, and the human race would be nothing more than one huge collective animal or hermit, and the necessity for all moral or social law would at once vanish.

Consequently *free-will* can be the only faculty by which the Creator appeals to humans to direct their other faculties, and therefore the *free-will* of any socially or morally diseased person is the only faculty which we can attack or appeal to in order to cause or induce him to implement those

actions which by his intellect and reason he can see to be ultimately ideal. But the faculty of free-will can not possibly, in any case or under any circumstance, be reached or directed by any external or bodily applications of physical force ; for if so, then the Christian martyrs who were flogged, burned, or otherwise tortured would have turned antichristian ; matrimonial suitors could win the hearts of their feminine prey by flagellation ; of two belligerent nations the vanquished one would discard its former contentions and adopt those of its enemy and thus fight against its former self. In fact war and all manner and form of strife would at once vanish because the human world would of its own free-will adopt the whimsical ideals and practices of the most physically strong. /

But by the laws of the association of ideas we are led to the conclusion that free-will can be reached only through the faculties of intellect and reason, and these faculties can be affected by impressions implanted on the brain and received through the visual and audital faculties.

It is thus palpable that the only panacea for immoral acts lies solely in temporal appeals and examples by the moral mind to the embryo or the immoral mind. The process of such appeals must be to cause the immoral to perceive by their intellects and reasons that their actions are immoral and why they are immoral, and the

only instruments available to man are the moral and educative attractive forces—watching, warning, precept, praise, and example. The best feature of these penalties lies in the fact that they can be inflicted on innocent and guilty alike because they are moral and sympathetic penalties. Also, they are preventative as well as curative or deterrent; and they are the only possible positive penalties or methods whereby we can cause the offender to become penitent for his action on account of its immorality. Any one physically strong enough can cause an offender to become sorry for his action on account of some punitive punishment which is enforced on the *discovery* of the offence, but any such vindictive or painful treatment of immoral persons (which Christ in his ethical teaching terms the “resisting of evil”) cannot possibly, on this planet achieve penitence on account of the immorality itself. A murderer, for example, is, in this country, condemned to death. Obviously every human, who is not mad, cherishes life, and therefore the condemned person is sorrowful for his deed on account of having to forfeit his most valuable possession. But the legislature by allowing the condemned some three weeks for the moral penalty and cure to operate—for the culprit to become penitent on account of his deed—and by providing a chaplain whose aim it is to work the moral processes of natural penalty, do most glaringly

confess the immorality of their unnatural penalty of vengeance. The chaplain cures and reinstates the fallen human, and then the nation murder their latest convert. The nation, by the moral penalties, reform the social invalid into convalescence, and then instead of giving him useful labour in a proper hospital where he and temptation are for a period separated, systematically satisfy their anger and vengeance by themselves committing an immorality. But children are treated even more revengefully and immorally than murderers. Men and women can use obscene and profane language, can tell lies, commit fornication and adultery, become angry and unpleasant, but no one thinks of beating them; all who interfere at all think solely of reforming them—moreover, by appealing to free-will.

In the vast majority of schools and homes, children guilty of immoralities are admonished, lectured, entreated and then beaten. Here again we have the moral penalty followed by the immoral one. If immorality is sin then the beater sins and the beaten is sinned against. If there are grades of sin, a sin against oneself is the mildest, and one against a child the greatest.

Physical nature of itself inflicts no penalties for immoral conduct. The murderer is not murdered, the thief is materially richer, and the angry person who strikes has his desire

satisfied. This is a community at war. Hence for a community to achieve peace and oneness, the intellectual man must assert himself and be paramount; hence the existence of such a thing as morality at all, and hence the Golden Rule as the ideal principle of conduct, and the perfect minded animal as the ideal for self.

But the human nature which surrounds us inflicts *natural penalties*. If we lie, we are disbelieved. If we steal we are credited with thefts not committed by us. Consequently if a pupil has committed falsehood, let his statement no longer be considered without proof; if he has fallen into decided unseemliness of word or action, let his intercourse with his fellows be more or less restricted; if he has committed acts of mischief or otherwise interfered with his neighbour's property let him be involved in onerous responsibility for such acts when committed by unknown offenders. Chronic or aggravated cases of deliberate theft or damage by offenders reared and wallowing in a coarse and criminal environment, such as occasionally reach our Police Courts, must be best treated in proper Moral Industrial Home Schools where the inmates receive monetary remuneration for useful work done. The embryo thief would thus from his own earnings make reparation by refunding part or the whole value to the party against whom he had offended. The payment could

preferably be made on the instalment system so as to repeatedly afford an excellent opportunity (1) of reminding the culprit of the offence ; (2) of graphically illustrating the human penalty which he will meet in after life ; (3) and most educative of all, of inculcating the ultimate ideals of morality, and the desire or free-will to think, act, and live morally.

The child guilty of cruelty to animals could in such a school be taught to be kind and sympathetic to animals, by his being given the onerous post of keeper for a cat or dog. Yet only recently the Royal Society for the prevention of Cruelty to Animals prosecuted a boy for shooting and killing a cat with a catapult. Though his action was so-called sport, yet as the cat was not a rabbit or a pheasant, the Society obtained a sentence that the boy should be birched. Here again we have legal cruelty put forth and practised as a cure for illegal cruelty — one immorality for another.

It should be clearly understood that the human penalties for immoralities are only natural in so far as they are those natural reactions which our actions produce, according to the natural laws of the association of ideas, in the demeanour of our associates, and to which we are subjected by our fellow-humans as they are at present. The action of theft produces the reaction of distrust ; lying has its reaction in dis-

belief; and the domineering ill-tempered member suffers reactions of his own ways in being disliked, distanced, and shunned by his fellows, whose companionship he forfeits. They should therefore only be inflicted as a last resort, and merely as aids or instruments in the formation of the desire to act morally for the weal and comfort of others, rather than to avoid immorality on account of the self-discomfort which it entails. Their only usefulness can be in accentuating the moral fault and the discomfort which immoral life entails, and in serving as a real object in association with which the moral offender can perceive, imbibe, and embrace the principles, and accustom himself to the practices and pleasures of moral life—the sole and ultimate object of moral tuition and education.

CHAPTER IX

FLAGELLOMANIA

AMONG other scientists and philosophers Dr Krafft Ebing, in his *Psychopathia Sexualis*, says: "Libido sexualis may also be induced by the stimulation of the gluteal region (castigation, whipping). This fact is not unimportant for the understanding of certain pathological manifestations. It sometimes happens that in children the first excitation of the sexual instinct is caused by a spanking, and they are thus incited to

masturbation. This should be remembered by those who have the care of children. On account of the dangers to which this form of punishment of children gives rise, it would be better if parents, teachers, and nurses were to avoid it entirely. Passive flagellation may excite sensuality, as is shown by the sects of flagellants so widespread in the thirteenth and fifteenth centuries. They were accustomed to whip themselves, partly as atonement and partly to kill the flesh (in accordance with the principle of chastity promulgated by the Church). These sects were at first favoured by the Church; but since sensuality was only excited the more by flagellation, and the fact became apparent in unpleasant occurrences, the Church was finally compelled to oppose it." These sects were also called Brothers of the Cross (Crucifratres), Cross-bearers (Cruciferi), and Disciplinants. This religious discipline obtained largely among the ancient Greeks and Egyptians at various periods in the Christian Church, and notably in New Mexico, United States.

The origin of flagellation is certainly very remote, and there is no doubt that its recommendation and mention in the Bible, notably by Solomon, greatly encouraged the practice by affording a cloak and excuse for indulging in it. Even in the New Testament we find that a commendation of flagellation has crept in. For

instance, the twelfth chapter of Hebrews is frequently cited by flagellant people as an excuse for their own practice. But it is most palpable that all such misconstrue and distort that chapter to suit their own convenience. Verse 8 of that chapter distinctly tells them that that chastisement is "chastisement whereof *all* are partakers."

Consequently, if the chastisement referred to in that chapter is flagellation, then it is obvious that the ancient flagellants were not fanatic but very pious and godly in thrashing and being thrashed, and it would also follow that the present-day Christian churches have departed far from the narrow path of godliness by abolishing the scourging of bodies as the method of converting and reclaiming their black sheep.

But the modern Christian churches have unanimously decided that "chastising and scourging of the Lord" is not flagellation of the body, but the invocation, exhortation, and supplication to the free-will, which is the faculty which decides individuality, and by which each man can of himself communicate with that ultra-terrestrial power which works for good.

It consequently follows that present-day Christian churches, by authorising, tolerating, and countenancing flagellation in schools and homes, are committing the same sins as the flagellants of the middle ages whom they are pleased to call maniacs.

But present-day people regard the flagellants of the middle ages as fanatics chiefly because they allowed themselves to be scourged—a comparatively unknown liking nowadays. Though the passive flagellants have relatively died out, yet facts prove that active flagellants live and thrive to-day unsuspected. It is a fact well known to pathologists, and deserving of more general attention, that the demand for more extended flogging powers, of which so much is periodically heard in the press, proceeds from a morbid sentiment, which in its grosser forms, finds expression in certain disreputable practices. Two recent examples will probably explain. One is the discovery lately made at Kovno, that priests have stripped and flogged several women in a vault of a church, where the police found various instruments of flagellation, such as rods and birches. The other is the “Massage” scandal exposed in the Marylebone Police Court on 5th October 1898. Note the following sentence from the cross-examination of one of the nurses. “What do you know about massage?” “Nothing.” “What is the discipline you give?” “Well, it is a treatment.” “Yes, but what is it. Is it the birch?” “Yes, it is flagellation of course” (sensation). It is thus placed beyond dispute that a disease exists which may be termed “Flagellomania,” and we submit that the advocates of an extension of the flogging

system would do well to consider whether it is not their own condition rather than that of their humanitarian opponents that is a sickly and morbid one. These houses and clubs, where men and women from eighteen to forty-five years of age go to whip or to be whipped, are far more common than is usually credited. The danger of flagellation, active or passive, from a psychic standpoint, lies in the reaction which it in varying degree produces, in an unnatural and morbid animalism savouring strongly of sensuality.

Passive flagellomaniacs find pleasure in being subdued by another. Active flagellomaniacs rejoice in directly or indirectly subduing others; and there are many phases and grades of them. One finds pleasure in actually inflicting the pain; another in ordering it; another in witnessing it; another in writing about it. The prey of one is a man; of another, a woman; of another, a boy; of another, a girl.

Of course, flagellation is not sensuality, nor is sensuality flagellation; but very frequently the one is contemporary or antecedent of the other. Still, a flagellator must either enjoy or hate the infliction of pain. If he enjoys it he is termed a flagellomaniac active. If his feelings are those of repulsion or loathing, then those feelings are but the language in which nature and humanity say, "You are outraging me by an unnatural practice, and sinning against my creatures by

an inhumanity which you would not apply to yourself."

Again, a man must flagellate either in anger or in pleasure. If the former, then he is satiating a bestial desire. If the latter, then he enjoys the process, and is thus a flagellomaniac.

Passive flagellomaniacs are to-day so few in comparison with the active kind, that a definition almost suffices. If a human likes and enjoys it, then he is a passive flagellomaniac. If he dislikes it, then according to the acuteness of the pain suffered by the body, or the loathing or repulsion suffered by the mind (the free-will, in this case), so, in proportion, are these feelings, but the tongue by which nature and humanity say, "I am outraged and you are sinned against." In the treatment of one human by another, or in the treatment of a human by his inanimate environment, all processes which produce the sensation of touch are natural (normal). Whenever these processes are so exaggerated or run to excess, as by impact, the sense of touch becoming that of pain, then we have an unnatural (abnormal) condition. A surgeon lancing an abscess is treating an abnormal condition, and pain is usually associated till the patient has traversed the path which separates the stage of abnormality from the normal condition.

Abnormalities of the body cannot cause moral or social diseases; these always arise from tem-

poral abnormalities, and during the rational methods and processes of healing, the mind is more or less subjected to stress or pain till the patient has retraversed the path to normality.

A flagellomaniac tutor must, by starvation of the unnatural appetite, wean himself of it, and, by availing himself of the professional services of nature—the master surgeon in education—must wend his way back to nature—to normal practices. But in such a process his mind must be more or less strained or exercised till he reaches the normal. Like arguments apply to the dipso-maniac, kleptomaniac, satyromaniac, or any of the other allied maniacs.

This brief chapter on flagellomania is necessarily incomplete and unsatisfactory from a philosophical point of view, and it is rendered so, because many of the facts, which could be stated in proof of several assertions, might probably be regarded by the press censor as obscene. Nevertheless these facts are well known to psychologists, and as the Continental censors allow the press more license and latitude to expose them, there is no doubt that exposure has been a very potent factor in abolishing corporal punishment from the majority of Continental schools.

But suffice it, in conclusion, that flagellation is one of the unnatural (abnormal) passions of the animal half of the human race, and as such is well worthy of research, study, exposition and dissertation.

CHAPTER X

THE SCHOOLS OF THE WORLD

IN British schools, the systems and methods of administration in education and the imparting of knowledge, remain in a state of confusion and uncertainty which is positively disgraceful.

True it is that a few educationists have had the courage and wisdom to lift their heads above the furrows of custom and conventionality to abolish what is certainly the ruling sin of the people, and the greatest and saddest blunder ever committed in the endeavour to practise any science.

In London we have the prominent great public schools: University College School, with some 700 boys; Central Foundation School, 650 boys; Stationers' Company's School, 500 boys; and the King Alfred's Society's Schools, where the dispensation of pain has been relegated to its proper place—the archives of the antiquarium.

Many of the Quakers' schools have also enacted the same reform, among them being: Ackworth School, near Pontefract; Great Ayton School, Yorkshire; Sidcot School, Winscombe; Bootham School, York; Newtown School, Waterford; Saffron Walden School, Essex; and Wigton Friends' School, Cumberland.

The common laws of this country give to

teachers absolute power to flagellate their pupils, how they choose and when they choose. The law steps in only to prohibit and punish in cases of physical severity, which must be proven by visible excessive bruises, weals, swellings or blood.

The following testamentary case is culled from the *Northern Chronicle* of 3rd April 1901: Sheriff Shennan, in deciding a prosecution, says, "a Court of Law will not consider whether a teacher's discretion is wisely exercised."

It counts for nothing if the pain given is real torture, so long as the outward bodily effects do not repulse the eye. Hence the instruments used are those by which the most acute pain can be given with the minimum risk of visually damaging the bodily structure.

Thus it is palpable that the laws of the land pander and cater to the weakness of the incompetent teacher who is judge, jury, policeman and executioner, all in one.

The following excerpts from press reports will serve as search-lights in showing what ignorant blunders are perpetrated under the cloak of the most delicate of sciences—education.

Western Gazette and other papers, 17th May 1901.—A special meeting of the Stoke-under-Ham School Board was called to consider the complaint laid before the Board by Mr Tolboy, relative to the severe punishment inflicted by the master on his child three and a half years of age.

The Board having seen the child, were satisfied that the treatment was severe. Mr B. S. Hebditch said it was a cruel and unwise action for a master to thrash a child three and a half years of age in such a manner, the marks being plainly visible some days afterwards. Mr J. Staple moved that the Board, having considered the master's letter, in which he expressed regret for his punishment of Mr Tolboy's child, feels that it cannot let the matter pass without expressing its strongest possible censure of such cruel treatment of a child only three and a half years of age, and especially as it was the child's first day at school. It further considered that such an action was calculated to alienate the children, and was prejudicial to the interests of the school." This was unanimously carried.

Kinross-shire Advertiser, 5th October 1901.—At the meeting of the Kinross School Board complaints were made and substantiated by parents, that several boys had been thrashed for throwing stones to fetch chestnuts off a tree outside the playground, and after school hours. One boy who protested, but was disbelieved, was proved to be innocent.

Scarbro' Post, 6th September 1901.—At the Ryedale Petty Sessions, a master of the day schools at Harome was fined £6 for excessive violence on one of his pupils eleven years of age. He gave her twenty-three strokes with a leather belt for twenty-three errors in a dictation lesson. The evidence disclosed that nearly all the class was thrashed—one stroke for each error.

Though it is as bestial and irrational to thrash a cerebrally blind child because he cannot understand as it is to strike an optically blind child because he cannot see, yet the laws of the nation and the regulations issued by the Board of Education for England and Wales, the Scotch

Education Department, and the various School Boards tolerate, if not actually acquiesce in such an enormity, by their inactivity to prohibit it.

The Board of Education have of late years, thanks to the struggling efforts of Sir John Gorst, considerably checked uneducational practices in the schools of England and Wales, while the Scotch Education Department adopts the attitude and lifelessness of a monument. The former authority have edicted that a corporal punishment record book shall be kept in all schools, thus obtaining a more or less true estimate of the inflictions. Sir Henry Craik's Department is however either too bashful or too ashamed or too incourageous to take such records in Scotch schools.

As a result of the English record book three records have come to the knowledge of the author—the Billingham case already mentioned, and the following two :

Creek Road Board School, London : On the 9th December the Teaching Staff Sub-Committee had the following letter before them from the Board of Education, dated 6th December 1901.

“The punishment book shows that since the 1st January corporal punishment has been inflicted more than a thousand times (in the Girls' Department). The number of scholars on the roll is 230, and the average number on the roll cannot much have exceeded this,”

Stanley Street Board School, London: The following letter dated 12th December 1901, has been received from the Board of Education:

“From the punishment book it appears that within the last seven weeks corporal punishment has been inflicted about eleven hundred times. The number of scholars (boys) on the roll is about 450.”

On the Creek Road case the Rev. Storer Clerk—the Divisional member in charge of the school—endeavours in his report to belittle and explain away the accusations, as for instance:

“The school, as I have found from many visits, is in excellent order and most bright and happy. The head teacher, however, consulted with her assistants immediately after H.M. Inspector’s remarks, and the number of cases in the month since, is less than one-half of what it was in the corresponding month of last year.”

This last sentence of Mr Clerk’s report has a most important bearing. It must be encouraging to Sir John Gorst in assuring him of the beneficent operation of his educative edict. Moreover it goes to prove that if, when goaded by her operations being recorded, known and criticised, a London teacher can in one month halve her resorts to muscular force, she could, if absolutely prohibited to depart from intellectual methods, soon adjust herself to her new sphere of action

quite as comfortably and gracefully as her Continental and American confrères.

In Scotch schools there exists no such record book, except in the schools of a few Boards, whose regulations on this point are, if not a dead letter, seldom if ever turned to useful account.

The present School Board of the parish of Cathcart have officially refused to institute the record book. In four schools there were no less than fifty-three teachers licensed to flagellate.

Consequently God only knows what really goes on in Scotch schools, but unless parents and scholars as a class are liars or prone to exaggeration the average Scotch school is a monument to ignorance and cruelty.

Officials are almost invariably very reticent in giving information, if not evasive and deceitful. But Dr John Kerr, late Chief Inspector of Schools in Scotland, in his "Memories Grave and Gay" (published in 1902), draws the curtain a little to one side to reveal what cannot be denied in face of his official testamentary evidence, no matter how desirous one may be to retain an easy conscience. Speaking of corporal punishment, he says, "I have only once or twice seen the tawse used during the annual inspection, but at visits without notice, in passing from room to room, I have both seen and heard it vigorously administered by both sexes in the staff of juvenile

departments. On every occasion when it was seen that I observed it, the instrument was immediately huddled out of sight, as if the teacher had a feeling that everything was not right. That it is much more common than it ought to be, and is resorted to as being the most expeditious, and, to the teacher, the least troublesome exercise of discipline, is, I am satisfied, quite certain."

Dr Kerr, however, in spite of the foregoing confession, is one of those old-fashioned people, who, like the flagellants of the middle ages, prescribe flagellation for moral offences.

He gives no arguments or facts to prove how young humans can be classified "ready for heaven" by paining their defenceless little bodies, nor does he advocate his moral panacea for use in churches and Sunday schools, nor for adults who are in closer proximity than the children are to the grave. But the rank hollowness of Dr Kerr's proffered cure for moral offences is unquestionably proved by the actual results of the antiquated superstition which he both deprecates and commends.

In spite of Scotch children being well practised and accustomed to avoid, or to commit in secrecy, the immoralities of deceit and disobedience which Dr Kerr would eliminate by the very pain which he admits is too frequently dispensed, we find that juvenile criminality is tremendously on the

increase, even so much as to educe from Sir Henry Craik, a circular announcing and deprecating the great social calamity. In that circular No. 347, which is addressed to School Boards, we find :

“ . . . Notwithstanding the prominence given in the Code to the matter of discipline and the inculcation of habits of self-respect and respect for others, there is too much reason to fear that the school is often looked upon merely as a place for imparting a certain amount of instruction in various subjects, while its importance as a place for the formation of good habits and the instilling of right principles of conduct is only superficially regarded.

Of these two ends of social work, in so far as they can be differentiated, the second should be rightly regarded as the more important, and it cannot be too clearly realised that the discipline of the schoolroom has largely failed of its effect if it is not reflected in the bearing and conduct of the pupils outside of the school precincts, while it is not unreasonable to expect that it should have an appreciable influence on them after they have left school. It is impossible to overlook the fact that the large number of convictions of juveniles for police offences, as shown by the statistics of recent years, is a reproach to the school system of the country, and no effort must be spared to reduce the number of these offences, as well as to keep in check the disposition to rudeness and lawlessness which stops short of the commission of offences which are taken notice of by the courts.”

The enormous proportion of juvenile criminality, referred to by Sir Henry Craik, was given in the following statistics by the Secretary for

Scotland when opening the Flora Stevenson Board School in Edinburgh, in January 1902.

"The judicial statistics for 1900 for Scotland showed that during that year there were 3327 children under twelve years of age convicted in summary courts in Scotland for various offences. In addition, 8845 over twelve and under sixteen were convicted. That was 12,172 children under sixteen years were convicted in summary courts in Scotland alone. In England, with about seven times the population, the convictions numbered only 11,511."

By a little reasoning on the science of education, one must conclude that Scotch children, reared and tutored to despotic government enforced by the teachers by pain and the fear of pain, would be found lacking in the faculties and customs of good self-government and citizenship on leaving school. And this conclusion is most conclusively borne out by official facts and statistics. That is, the children imbibe instruction, but are actually trained to become uneducated in the process.

At the Edinburgh meeting, Lord Balfour rightly expressed the opinion that it was a criminal offence to send a child to prison. But, while expressing his abhorrence for imprisonment of children, he seemed to think in a haphazard somnambulistic sort of way that birch-torture, inflicted by a policeman or a School Board official,

would (though it had failed in the past) redeem Scotland for him.

Lord Balfour further remarked that these hard facts pointed to something which was wrong, to something which ought to be remedied if those who were interested in remedying it would take the trouble to do it.

The test of the sincerity of those remarks and of those by Sir Henry Craik, must therefore rest on two conditions:—Firstly, that the cause of the social calamity is largely and almost entirely the antiquated flagellative despotic school government which uneducates its subjects, and Secondly, that the cure for the disease must rest in making the practice of education paramount and not subservient to the inculcation of book knowledge; that the most deadly poison to education—flagellation—must be officially prohibited; and that the School City system — representative government by the child community — must be instituted.

If, after that, ideal systems do not always work ideally and with ideal results, then it must be obvious that the youthful offenders against police laws, have, by causes somewhere in heredity or environment, fallen short in the process and *still* stand in need of neither confinement nor torture but of further education in a municipal industrial school or reformatory

wrought on educative (not punitive) principles by educationists and criminologists.

FRANCE

As far back as the year 1803 corporal punishment was abolished in the schools of France. According to the statute of 10th June 1803 (article 122), "Masters who inflict corporal punishment are liable (by articles 309 to 311 of the Penal Code) to imprisonment and a fine to be taxed by the Court." The decree of 19th November 1811, article 74, states, "Any member of a school who, under any pretext whatsoever, inflicts on a pupil any unforbidden punishment, will be punished accordingly, either by censure, suspension, or dismissal, without prejudice of prosecution before the tribunals, in a case where the parents wish to sue, or in a case for prosecution before the public prosecutor."

Again, according to the statute of 25th April 1834, "Scholars are never to be struck." The following extracts from the decree issued and published on the 5th July 1890, by Leon Bourgeois, the Minister for Public Education, proclaim what a splendid and definite regime of discipline all the schools of France enjoy.

The Minister for Public Education and Fine Arts :

“Taking into consideration the decree of 7th April 1854, as to disciplinary rules in lyceums ;

“Taking into consideration the propositions of the Commissioners, who have studied the question of improvements to be introduced in the methods of the Public Establishments for Secondary Education ;

“And having heard evidence from the Superior Council for Public Education ;

“Decrees :—

ART. 1. Pupils are authorised to talk to each other during meals, change of classes, and gymnastic exercises. Noise, however, will not be tolerated.

ART. 2. Punishments shall always have a moral and restoring tendency. Standing perfectly motionless, impositions, privation of recreation (with exception of retention on Thursday and Sunday provided for in the following article), and suppression of walking exercise are strictly forbidden. Public exposure of names, as a means of punishment, is also suppressed.

ART. 3. The only punishments authorised are the following :—

a. Bad report.

b. Lesson to be re-learnt, in whole or part.

c. Duty to be done again, in whole or part.

d. Extra duty.

e. Retention on Thursday and Sunday.

f. Suppression of leave to go out of bounds.

g. Exclusion from class-room or study.

h. Temporary or final exclusion from the establishment.

ART. 4. Visiting masters shall punish by means of reports submitted to the general inspector, proctor, or headmaster.

ART. 5. Several bad reports may lead to a more severe punishment.

ART. 6. Extra duty shall be of the same nature as ordinary duty, but of less extent, so as not to interfere with the due carrying out of ordinary duties.

ART. 7. Extra tasks to be remitted until the day after a holiday when imposed just before a holiday.

ART. 8. In somewhat serious cases professors may order unlearned lessons to be learned, and duties neglected, to be done, in a study, and work in the free hours of Thursday may be imposed. Work done in such study must never be of a purely penal character, and must be, therefore, properly supervised. Day scholars are subject also to this work in the study.

When retention cannot take place on Thursday, it will be carried over to Sunday ; if it can take place on either Thursday or Sunday, Sunday retention shall be inflicted by the headmaster only.

ART. 9. Punishments for infractions during class hour shall only be carried out or settled at close of the class.

ART. 10. Temporary exclusion from classroom or study may only be inflicted by professors or visiting masters under exceptional circumstances, and immediate report thereon must be laid before the headmaster,

ART. 11. The headmaster shall supervise all punishments. All punishments inflicted in class shall be entered by the professor on a special register, examined every week by the headmaster.

ART. 12. When several extra tasks have been imposed on a pupil on the same day, or more than one Thursday retention in the same week, the headmaster shall decide—according to the gravity of the case—if such punishments are to be merged into one, carried out in rotation, or transformed into a more severe punishment.

ART. 13. In all cases the headmaster shall be empowered, after discussion with the professor, to reduce or rescind altogether any punishment imposed on a scholar, who has, in the interim, shown proof of improvement or docility.

ART. 14. Suppression of leave to go beyond bounds may only be pronounced by the headmaster; it may be more or less prolonged, but never complete unless in very grave cases.

ART. 15. Bulletins shall remain quarterly for the higher form pupils. For the others they shall be issued twice every three months.

ART. 16. The notes in these quarterly bulletins

shall only be drawn up after a meeting at which all the masters, who have come into contact with the same pupils, shall have exchanged their impressions regarding each pupil. These notes shall give the personal opinion of each master, so as to post up thoroughly the family in question. They shall be accompanied by a general note drawn up by the headmaster. -

ART. 17. The notes drawn up at the end of each quarter (in the way specified in Art. 16) for communication to the respective families, shall be read aloud and commented upon by the headmaster in the presence of the scholars assembled in classes, in the large hall. This detailed quarterly note shall serve as a warning to those who have fallen off, and a reward to good scholars. The headmaster will then have an opportunity of addressing to the scholars, jointly and severally, due exhortation and warning.

ART. 18. In each lyceum or college, a Council of Discipline shall be constituted, consisting of—

Headmaster or Principal (as President), Proctor (obligatory Member), five Professors, one General Inspector, and two Visiting Masters—elected respectively by their colleagues. Its object shall be to strengthen the feeling of joint responsibility, and to ensure the harmonious working of all set in authority, as regards disciplinary matters. It shall be elected for

a term of three years, as from the beginning of the scholastic year. If vacancies occur during the year they shall at once be filled up.

In colleges not on a full working basis the size of the Council shall be fixed by the Rector.

The Council of Discipline shall meet every three months to take note of the moral condition of the establishment.

In the intervals between statutory meetings it may be convoked in order to give its opinion on measures proposed by the headmaster, or in order to solemnly warn pupils ordered to appear before it. The warning above referred to is that one which precedes expulsion, but in cases of exceptional gravity this sentence may be pronounced and carried out on the spot.

Pupils, who have particularly distinguished themselves, may also be summoned before the Council of Discipline to receive congratulations.

ITALY, HOLLAND, BELGIUM, NEW YORK CITY,
CLEVELAND, PHILADELPHIA, AND MOST OF
THE LEADING STATES OF AMERICA, CHILE,
BRAZIL, ARGENTINE REPUBLIC, AND JAPAN.

In the schools of these countries corporal punishment has been abolished or never been introduced.

In Italy there is a Minister of Public Instruc-

tion, who controls all the universities and the large Government day schools which are found in all large towns ("Liceo," in Italy; "Lycée," in France), as well as the system of education in municipal schools. Corporal punishment is not allowed in any educational establishment, nor in the army, navy, prisons, nor reformatories. By law, no person may inflict such punishment except a parent or guardian on his child or ward, and they exercise this right comparatively rarely, although when they do so they are often extremely violent, as the Italians are very passionate.

In the Argentine Republic it never has existed.

Brazil is divided into twenty-one States, the Federal District included; and in all public schools maintained by the Federal Treasury, the Treasuries of the States, and of the Corporations of the cities, corporal punishment is not allowed.

In Chile, since the year 1888, on the application of the continental system of public education, all corporal punishment has been abolished in public and private schools.

Sweden, for instance, has reached the medium and probably chronic stage of evolution. There, the Ecclesiastical Department, which is also the School Department, state that in public schools, generally in the five lower classes, after persuasion and other means have failed to produce improvement in the pupil, the rector or head-

master of the school may decide that corporal punishment shall be employed.

The Swedish regulations afford a typical and clear example of the ease with which the legislators in education grasp the definite nature and quality of flagellation, and of the vague and obscure views they obtain of the equally definite and fixed nature's normal system of education in all its applications.

They call flagellation "corporal punishment." They call education by the vague terms "persuasion and the other means."

As to the German Empire the following references to the State of Prussia will suffice to establish the mournful absence of educational science there. In Prussia corporal punishment in schools is not abolished. There is, however, a limit fixed, but it is a physical limit as usual. By the Prussian General Public Rights Act of 14th May 1825, "In no case is school discipline to be carried to an extent, which could, in the very remotest degree, be hurtful to the health of the child."

Here the physical health is considered and guarded, but the moral and intellectual health counts for naught.

In view of certain legal decisions, orders have been issued by the Minister of Theological, Educational, and Medicinal Affairs.

Circular 3978, of 19th January 1900, states

that the exercise of the conditions of a previous mandate of 1899, involves difficulties which have decided him to put that order out of force. He then goes on to say that teachers who transgress the accompanying conditions, will not be judged leniently by him. After anticipating the excessive use of corporal punishment (though he evidently has calculated no normal standard) he concludes with the edict:—"All teachers are required to enter every punishment administered into a Punishment Book. The School Inspectors have to examine the book every time they visit the school, and to prove by their signatures that they have done so.

That German parents feel the outrages on their children and that they are bound and down-trodden by the statute giving teachers the right of punishment, is proved by Circular of 3rd April 1888, which states:—

"The courts of justice, which are dealing with the decision regarding the complaints made against teachers for exceeding the right of punishment, have until recently followed the practice of only granting a hearing to complaints of this kind, when a transgression of the limits of the right of punishment, as fixed by the law itself, has been made." He then gives an example to show that the Court of Justice regarded the fault of the teacher as a transgression of office, and he so deplores the liability of

teachers to prosecution for pedagogical faults that he views it as a problem for the Educational Department. The Circular then explains that "as a pedagogical error is not taken into account, the number of proceedings to which the exercise of the right of punishment gives rise, is considerably increased by a number of cases which must end with absolution. In this way, the purpose of the institution of the Conflict Committee, which consists in protecting the teachers against legal prosecution, as long as they keep within the legal limits, is lost."

The Circular Orders of the Royal Provincial Colleges of Magdeburg, Berlin, Kiel, and Schleswig, are harrowing reading for the educationists, but would be relished with delight by those warped minds tainted with flagellomania.

The Prussian system of "moral suasion" looks bad on paper and the results in practice are in complete harmony, as may be imagined by the following case which was widely reported in the British press. The *Daily Mail* of 23rd Nov. 1901:—

"Shocking accounts arrive here (Cracow) of the flogging of Polish children by Prussian schoolmasters for refusing to learn the catechism and say their prayers in the German language, which they do not understand. These floggings have recently been frequent in the Government schools of Prussian Poland, and the other day

there was a general flogging of nearly all the pupils of the school at Wrzesnia, which nearly produced a riot."

CHAPTER XI

SAVAGENESS BEGETS SAVAGENESS AND GENTLENESS BEGETS GENTLENESS

LORD LYTTON wittily divided mankind, from the standpoint of intelligence, into three general and typical classifications, namely:—He who thinks for himself; he who thinks as he is told to think or as others around him think; and he who does not think at all.

Though there is obviously not a perfect specimen of either type, yet in every intellectual being, one of the three types must predominate. As man is a being of intellect he does not count for ought who does not think at all. Every man who is conscious must think, and as the unconscious man is to the intellectual world no more than a stone, the third type depicts him who mentally labours little. All men think by or through their intellectual faculties. But there are only two ultimate fields of labour wherein our faculties can exercise. The one is afforded by other men's example and practice, and takes as its standard custom and convention-

ality. The other is afforded by the works of creation as shown in all nature, and takes as its standard, ultimate causes and effects, powers and laws.

Besides being essentially intellectual, man is also essentially animal. In our treatment one of another, it is the crude animal or physical methods which most readily suggest themselves to diminutive intellects, such as barbarian tribes and coarse people, and which are so easily taught to embryo intellects such as children. Man in by-gone ages looked upon creation as whimsical and lawless, whereas to-day intellectual men perceive it to be all definite law and science. But because "they of old times" considered nature and nature's creatures to be lawless, they set-to and made what we now know to be man-made laws. The idolators told men, "If you want to see Paradise worship an ugly big doll." An eclipse of the sun—a natural effect of a phenomenon of nature—was said to be a sure sign of that idol's wrath. Later on in the day a certain King Solomon invented a law which runs—"Show your love by flogging your children and thus save their souls from hell."

Later on, the alchemists told of a something which would undo the Creator's work by turning it into gold, and the medicine man gave cow-dung and puppy-dogs' tails boiled and

taken internally, as a sure cure for all bodily diseases.

These and the whole host of man-made laws have a great attraction for men who act as they were taught to act, because the very laws were cloaks or excuses with which the wily inventors covered their incompetencies. And so, the men-of-custom of to-day find it easy and expedient to perpetuate those same man-made doctrines simply because it saves them the mental energy and labour of investigating and practising nature's laws as expounded in the sciences. Hence we have, from age to age, myriads of Mahommedans and Christians professing Mahomet or Christ simply because they were told so to do. War-like tribes live on in war ; peaceful ones in peace. Rough coarse parents generate rough coarse children. The flagellant's child flagellates his child, and his child flagellates his doll. He does so because his eyes have never been opened that he may peer through the mist of animalism and behold the beauties and charms and talents of that child of nature—educational science.

To every observer of human nature it is most lucid that for children precept has little attraction, example is everything. And so it is with many adults. They follow the same religion and politics as their fathers did and because their fathers did. They live on the same ideas and inhabit the same grooves.

In school and home management we have either to educate our younger brethren by systematically and scientifically guiding them, if we are educationists by heredity or by training, always in the ways of self-government; or we have to barricade their path towards individual evolution by governing them and forcing them into subjugation to our will and rule. The former is education, the latter is domination. The former demands knowledge of human nature as it shows itself in child-life, the latter demands a strong arm and nothing that is intellectual. Hence, considering that only the exceptions among parents ever study, and the almost obscure minority of teachers ever become proficient in nature's definite science of education, it is only logical to expect that dominion or despotic government is the one which is commonly adopted and which will be adopted till men cease to usurp nature's ordained methods and laws by the rancid dogma of the ancients.

But despotism is easiest enforced by fear, and fear is easiest conveyed by pain; hence (1) physical violence is the method most commonly adopted by uneducated parents and teachers.

(2) The amount of such violence is a positive measure of the ignorance of those parents and teachers of educational science.

(3) The children who suffer will, by force of

example, be taught to appreciate physical force, and to regard those methods peculiar to their tutors as part and parcel of life; and to view them as deserved, for their good, or executed by the divine right of rulers; and

(4) Those children becoming in time children of larger growth, perpetuate on their children the cycle of inequities and iniquities. It is this type of child of larger growth, who, learned in commerce, in law, in medicine, in everything except the education of humans, is often heard to say, "I was flogged as a child; flogging is good for children and garotters."

The statistics taken by Professor Earl Barnes of Stanford University clearly go to prove these four logical deductions. In one case 4000 children, ranging from seven to sixteen years of age, were given the following directions:—

1. Describe a punishment which you have received which you think was unjust, and tell why you think it unjust.
2. Describe a punishment which you have received which you think was just, and tell why you think it just.

The 4000 children gave 2801 specific punishments, and of these 1174 or 34 per cent. were whippings. With many of the children (as with the average Board School child) whipping was synonymous with punishment; some even saying that they had no punishment—had only been

scolded or shut up. If we add to these whippings 240 cases of shaking, striking or slapping, we have corporal punishment furnishing 41 per cent. of the total cases cited. These results go to establish the truth of conclusion No. 1. Confining, including being sent to bed, gives 21 per cent. ; scolding, 9 per cent. ; loss of treat, 3 per cent. ; bad marks or checks, 2 per cent. ; extra work imposed, 2 per cent. ; loss of meal, 1 per cent. ; correction of the harm done, $1\frac{1}{2}$ per cent. ; miscellaneous, 3 per cent. Having to correct the harm done, being always a natural and educative penalty, is woefully low down on the list, and though the other penalties, excepting whipping and being sent to bed, may, in some cases, have been the proper natural penalty, yet the unnatural or vindictive penalties largely predominate and tend to support conclusions Nos 1 and 2.

Moreover, since children are the most helpless of animals, and are almost entirely dependent upon their parents or interim guardians, therefore when their friends turn to enemies they must feel and resent the outrage more acutely than most adults can recollect or imagine. This theorem is also supported by the figures, because, though we cannot conclude that 41 per cent. of the punishments received were corporal, yet they must mean that the personal indignity or the nervous strain or the bodily pain is so acutely

experienced and resented that the scar on the mind is more lasting than the impressions from mere accidental bumps or falls. But men, as well as children, revolt at the sufferance of castigation, hence they employ it not for themselves even for drunkenness, blasphemy, theft or fornication. So in children there is more of the man than in men there is of the child. The child, however, on becoming a man, severs himself with absolution from the very medicine to which, as many swear, he is indebted for his measure of redemption and salvation.

Conclusion No. 3 is supported by the fact that 681 whippings are called just, against only 493 called unjust, for it shows that the majority of the children have been so taught, accustomed and enslaved, that they view an iniquity as just and good. Slaves were taught to view their lashings in the same light, namely, that it was their due as a class.

Strong, energetic and spirited animals are more difficult to subdue to a system of despotism than are weak, delicate and meek ones, because the greater the abundance of these natural talents and propensities which form individuality, initiation, and originality, the greater subjugation will be necessary. Hence boys are more severely treated than girls. This is also shown by Professor Barnes' figures, 708 boys being whipped as compared with 466 girls. But our criminal code

as well as the methods of public and private schools are ample testimony to the fact that we lash simply the energy with which nature endows boys so amply.

The following question was set to 3000 American and 1000 London children:—

“Once a mother gave a child for a birthday present—the child was just six years old—a beautiful box of paints. In the afternoon, while the mother was busy in another room, the child painted all the parlour chairs so as to make them look nice, and then called out, ‘Oh, Mamma! come and see how pretty I have made the parlour.’ The paint could not be washed off, and so the chairs were spoiled. What would you have said or done had you been the child’s mother?”

Of the American children 40 per cent. of those at eight years of age, and 49 per cent. of those at nine years, were in favour of whipping or some other form of physical treatment, and the percentage gradually dropped until at fifteen years only 10 per cent. advised that course. In London 34 per cent. at eight years and 35 per cent. at nine years suggested corporal punishment, dropping to 5 per cent. at fifteen years.

Now here is a child honouring his mother and showing his affection and appreciation by returning kindness for kindness. Yet we are afforded with proof of the horrible fact that nearly one-

half of the children of nine years have been taught and accustomed to receive corporal punishment, thus showing how easy it is to deceive and teach anything to young children, be it good or evil. But the great value from these statistics lies in the *reasons* why those seedlings suggested whipping. If they are asked the question—"And why would you whip the baby girl?"—the answer must be either (1) because she was decorating the home and pleasing her mother, or (2) because the mother was angry at being so inconvenienced. But the former reason, if given, would tell us that the child was insane or irrational, and you may as well beat a new-born babe as such a one. Therefore, every one of the 4000 children who had been tutored in whipping, saw and knew "whipping" as the accompaniment of "anger," and therefore every time each one of these little ones was whipped, the whipper was, in the child's sight and mind, simply consummating his angry passions with the child's pangs, and was therefore committing the vilest of sins, if sin there be, for he was firstly *offending*, and secondly teaching evil to Christ's representative on earth—a child.

According to the Transactions of the Illinois Society for Child-Study, Professor Earl Barnes puts forward that the answers given by the children to the foregoing test question will decide

whether or not corporal punishment should be used more often with young children than with older children. But he falls into the gross blunder of assuming that corporal punishment will be suitable and reformatory for those children who would themselves advise corporal punishment, while unsuitable and deformatory for those who would advise intellectual methods.

Professor Barnes may as well have contended that, by a suitably similar question, we shall discover whether or not lying and deceiving or cursing and swearing should be used oftener with young or older children. No matter what irrational or strange customs had been taught to the children, their replies would have corresponded almost in proportion to the tuition they received in the homes and schools.

The answers to Professor Barnes' question prove four things :—

(1) That of the 4000 children, one-half of the younger ones had been relatively educated, the other half coarsened and brutalised.

(2) That it is the simplest thing to teach young children anything.

(3) That corporal punishment should never on any account be inflicted on young children, no matter under what pretext, from our point of view, because, from their point of view, such punishment merely spells "anger."

(4) That corporal punishment should never be

inflicted on older children and adults, because those who advise it do so on the pretext that it is *deserved*, and on that ground it is simply malice, retaliation, or revenge.

CHAPTER XII

CAPITULATION

ON the introduction of the educative discipline, as propounded in the foregoing chapters, into those schools which have hitherto been forced along with a stick at their backs, there are several prominent and essential points to be firmly grasped and constantly held. This result—the humanising and elevation of British schools to a plane which is purely scientific—is the primary purpose for which this treatise is written. The subsequent and ultimate results—the supplanting of cruel brute force by humane and intellectual methods and usages in the British home—must follow in time. Then, too, we may expect that our Criminal Code and the disciplinary régime in vogue in the Royal Navy will be raised from their foundations of class-malice and revenge, to be placed on a scientific altitude worthy of a people of thought and fellow-feeling.

In the organisation of a school on the scientific basis, there are only two places in which to seek for defects and to introduce improvements—the teachers and the pupils. Therefore ensure—

- (1) That all teachers are proficient to practise the Science of Education, and that they be taught and qualified in Training Colleges. This training and qualification should be compulsory, as it is as important as the qualification of medical practitioners.
- (2) That classes are not larger than can be managed with perfect efficiency by the individual teachers. Writing and drawing may be taught in classes of 60, but for the majority of subjects 25 to 30 would be found a standard average maximum. In fact, as teachers' capacities differ, so should their classes be sized accordingly.

By some parsimonious individuals an objection to this innovation in the Board Schools may be raised on the ground that the reduction of the size of classes necessitates the employment of a larger number of tutors, thus involving them in extended financial outlay. Every reform has its price in either thought or money, but no change is a reform unless the difference between its import value and purchase price is greater than the difference between those values of the former constitution.

In this case, luckily the import value is inestim-

able, whereas the purchase price is cancelled by another factor which comes into play.

Under our existing system it is generally found that female teachers cannot control classes beyond the second standard, and this fact constitutes a monument of testimony, proving, firstly, that our present-day system rests on brute force instead of scientific principles; and, secondly, that the power of a masculine muscle is essential for the subjugation (as opposed to the education) of those pupils who have developed sufficiently to successfully wage war against the female arm.

Under the scientific, which is the educative discipline, the strength of the teacher or the pupils is of no account or value, as brute force never comes into play, every operation being definite, natural, and educative, performed in an environment which is a representative commune. Consequently the cheaper female talent can be as efficiently employed for the highest, as for the infant classes, much to the academic advancement of the gentler and weaker sex.

(3) That the physical defects of the pupils be subjected to examination and treatment.

On admission to school, and annually afterwards, every pupil should undergo inspection, by a medical expert, as to sight and hearing, as it is eminently important that those organs on which the stresses of school work fall, should have their defects detected

and arrested, and their impaired potentialities provided with every scientific succour towards nurture and development.

The following excerpts, culled from a report by Miss Marion Gilchrist, M.B., C.M., upon the result of her "Examination of School Children's Eyes," since March 1900, in two of the large schools under the Govan Board, are of interest and use in dealing with this subject. During this period Miss Gilchrist has tested the eyesight and examined the eyes of 588 children. It is impossible to go at length here into her interesting report, but it is somewhat startling to learn that she found that only 55·6 per cent. of the children examined had "full vision"; that even of these only 21·4 per cent. were "almost emmetropic or perfect," the others suffering more or less from "hypermetropia (or longsight)" and "astigmatism"; and that of the 44·4 per cent. of the whole who had only "partial vision," 46·3 per cent. had "less than a half of full vision." She states that "the defects of vision in all but a few cases . . . could be almost entirely overcome by the use of the proper correcting lenses"; and recommends that all of those children with only partial vision, and many of those with astigmatism and hypermetropia, should have glasses, "some for constant use, others for near work only." Dr Gilchrist found that "some" of the children with minor defects

of eyesight and "nearly all" of those with partial vision "complained of headaches and pain in eyes on reading"; and she gives the testimony of two pupil-teachers as to the relief from severe headaches, and the consequent comfort and effectiveness in study, that resulted from the use of proper spectacles. As an appendix to her own report Dr Gilchrist gives two reports sent to her in the end of December by the headmasters of the schools. One of these headmasters, after having carefully examined the list of names of the children tested by Dr Gilchrist, states the following facts: (1) The greater number of the worst cases of defective eyesight are to be found in the lowest division of each standard. (2) Of the children who have been kept two years in the same standard, almost all were those marked as "very defective" in eyesight. (3) Very defective eyesight means bad spelling, poor reading, and inaccurate arithmetic. (4) Where good spectacles have been fitted there has been marked improvement in the quality and quantity of the work done. The other headmaster also testifies to the great benefit received by the children of defective eyesight from the use of the recommended glasses, and adds: "I regret, however, that either through poverty or for some other reason, so large a number are still without them, and are attempting their writing and sewing under great difficulties."

- (4) That an examination be made of the mental capacities of the children so that those afflicted with cerebral deficiencies, especially mental blindness and mental deafness, may receive special treatment or in aggravated cases be allocated preferably to separate classes for that purpose.
- (5) That a record or life-history be kept of the pupils' general health; special subnormal and abnormal capacities, physical, psychophysical and psychic; congenital, incorrigible and habitual traits, parents alive or dead, occupation and wages of father, size and rent of house, school attending and nature of attendance; standard in school and companions.

Such a record would prove invaluable for the scientific diagnosis of any pupil who in capacities or behaviour deviated from the normal, for it would constitute a veritable guide or "stud-book" of the human genus which is compelled to pass through our schools. It is nothing short of reproachful that for ages we have compiled, with every thoughtfulness and study, stud-books of horses and cattle, while we have indolently neglected to examine and record those congenital and environmental moulds in which are shaped human character and aptitude.

To the parent, the teacher, and the police authorities, such a life-history is indispensable to

the proper intelligent handling and treatment, not only of children but also of the anti-social adult and juvenile members of society known as criminals.

Many feeble-minded and epileptic people find their way to prison, and become habitual criminals. In the Second Annual Report of the Certified Inebriate Reformatories, it is stated that 16 male and 128 female cases were admitted during the year. Some committals proved to be certified lunatics, and over 25 per cent. of the committals were mentally deficient. So long as the latter were drinking, their eccentricity and violence were ascribed to these habits, but after liquor was removed the real state of affairs became evident. Mention may also be made here of a resolution passed at the recent Anthropological Congress, on the motion of M. Albanel, of Paris, recommending that children breaking the law should be examined before being brought into court, and if found to be degenerate, should be placed in special educational establishments. So as to give practical application to the idea of treating criminals in the way which will be more beneficial to themselves and the community, there should be a skilled examination of those charged with crimes to enable the disposing judge to appreciate the true relationship of the criminal to the crime. For such a diagnosis to be thoroughly and accurately made a "life-

history" of the subject from childhood, is invaluable and indispensable.

- (6) That all instruments of flagellation are destroyed, and all personal indignities are relegated to the archives of the antiquarium.
- (7) That despotic government-by-teachers is supplanted by the representative "School City System."
- (8) That you tabulate and expose on the walls of the classrooms all the definite natural educative penalties ready for use in the "School City."
- (9) That classes be "mixed" as much as possible so as to accustom boys and girls to that mutual social intercourse which they ought to enjoy in the common life.
- (10) That a never-tiring reliance be placed on self-respect (*esprit-de-corps*, in its collective aspect); and be remindful that boys are more prone than girls to lose self-respect and become coarsened; and that, on that score, corporal punishment has more pernicious consequences on boys than on girls.
- (11) That the broad principles of the Science of Education be taught as a school subject, thus fitting pupils for the onerous duties and responsibilities incumbent on ideal parenthood. So long as we send out from our schools young men and women utterly ignorant even in the broad principles of

educational science, we shall always have a large proportion of the children in the homes spoiled by slaps and beatings which teach the appreciation of physical force and which suggest themselves more readily to the angry and the ignorant.

The National Society for the Prevention of Cruelty to Children may for ever prosecute and punish cruel parents after the cruelties are perpetrated and discovered; but such a policy is merely the palliation, not the prevention of cruelty to children. Thus the real intent and purpose of what might be the noblest of social enterprises, are frustrated and lost simply because they do not dive below the surface to seek and remove the causes of the effects which they so deprecate.

APPENDIX I

OFFICIAL EVIDENCE OF INHUMANITY IN SCOTCH SCHOOLS

REPORT OF THE COMMITTEE OF COUNCIL ON EDUCATION IN SCOTLAND, 1900-1901

General Report for the year 1900, by A. E. Scougal, Esq., M.A., one of His Majesty's Chief Inspectors, on the Schools in the Western Division of Scotland.

"One of my colleagues speaks with just reprobation of a grave defect of discipline which is too prevalent in his district, namely, 'the habit of wholesale punishment with "the strap" for imperfect work.'"

It is only to be expected that this coarse, antiquated, and cruel beating of poor children teaches them coarseness and starves their natural faculties of self-control and self-government. The following report substantiates this argument:—

"It is, however, much to be regretted that one still too often finds evidence that the effects of the school training in 'habits of good manners and language' seem to reach no further than the playground gates."

General Report for the year 1900, by A. Walker, Esq., one of His Majesty's Chief Inspectors, on the Schools in the Northern Division of Scotland. Mr Muir (Sub-Inspector).

“To substitute impositions—penal lessons—for corporal punishment in the case of children whose home circumstances make any home-work very difficult, is, for more than one reason, a bald absurdity.”

Mr Muir's views are obviously strikingly opposed to the more intelligent and humane views of Chief Inspectors Scougal and Stewart. He advocates what they condemn; but what can be expected in those schools of which a Sub-Inspector actually recommends corporal punishment for those unfortunate children whose “home circumstances make home-work very difficult.”

THE REPORT OF 1901-1902

General Report for the year 1901, by T. A. Stewart, Esq., M.A., LL.D., His Majesty's Senior Chief Inspector of Schools in Scotland, and Inspector of Training Colleges, on the Schools in the Southern Division of Scotland. Dr Dunn (Sub-Inspector):—

He says, “that corporal punishment is very moderately exercised, but he dislikes to see the ‘tawse’ dangling from the teacher's hand when a visit without notice is made. I fear that the tawse is much more in use (if not in evidence) than Dr Dunn supposes (I do not say in his district), and

it is very common to notice the snaky coils in the drawer from which the teacher extracts his log-book or record of work. An unexpected visit frequently causes the sudden crumpling up of a tawse with an amount of skill worthy of a conjurer. Now, if the teacher is ashamed of its use, why does he use it? There is something wrong here—but the practice goes on in sublime indifference either to Blue Books, Codes, or Circulars.”

APPENDIX II

A SEQUEL TO INHUMANITY IN BRITISH SCHOOLS

THE following report is culled from the *Morning Leader* of 4th October 1902 :—

“At Woodgreen Police Court yesterday, two infants in knickerbockers, named William Mann, nine, and Alfred Naylor, eight, both of Hornsey, were charged on remand with stealing a wooden box containing two live pigeons.

“The mother of Naylor said she had had so many children she did not remember how old this boy was. He was born some years ago at Christmas time.

“Mr Leslie.—‘Naylor will receive six strokes with the birch-rod, and Mann four. Don’t laugh! It will be more next time.’”

On searching for further evidence on this case from the most informed quarter—the mother of the boy—the following facts have been obtained regarding the little boy Naylor :—

The Offence.—(1) It was his first offence.

(2) It was simply a childish act—quite moral

and normal. The boys only wanted to fly the pigeons and therefore theft was not meditated.

(3) The boys had no solicitor to sift and put forth the whole necessary truth on their behalf.

The Boy.—Eight years of age, one of seven children. The father in hospital periodically for two years.

The Penalty.—Six lashes with a prison birch. The boy was in Court from ten till four o'clock without food or water. After the torture his thighs and buttocks were bleeding. The neighbours refused to speak to the parents after the stigma of a son flogged in a prison cell.



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